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GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY  
SINCERITY AND FEARLESSNESS

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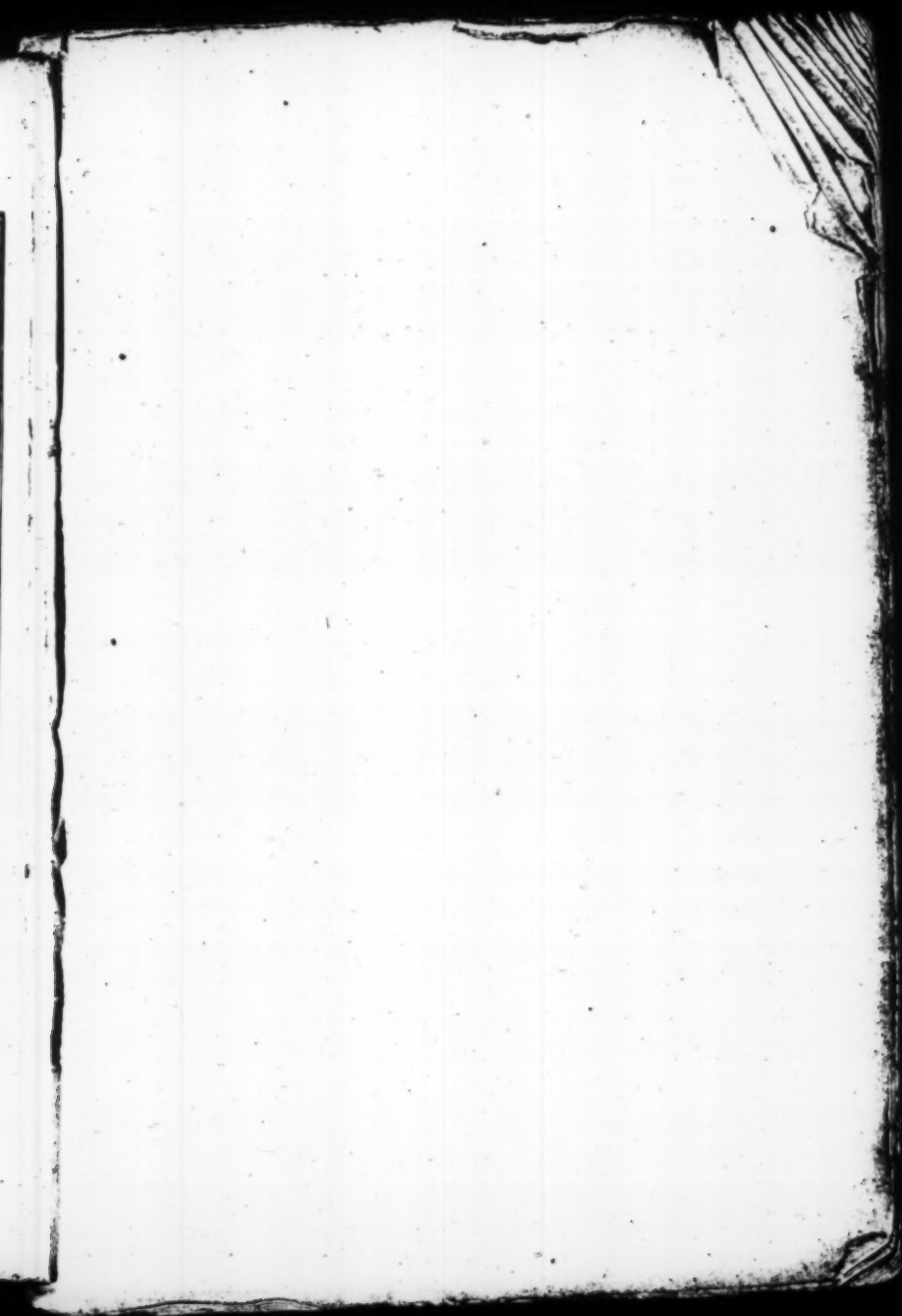
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## TO THE CHRISTIAN

Reader, grace and peace in  
Christ Iesus.



*How it pleased the Lord  
in a mercifull and gen-  
tle correction, to lay his  
fatherly rod of sicknesse  
and mortalitie, in Au-  
tumne last, upon this Citie of London,  
the schooles there both publike and pri-  
uate, soone after (as it vvas requisite)  
began to breake-up. VVhereupon the  
Teachers vvere generally at more ley-  
sure to followv that course of practise,  
after the diuerse studies of their se-  
uerall professions, vvhich euery one  
affected. Among vvhom my selfe pur-  
posed likewise to publish somewhat  
of my priuate readings (as leysure gaue*

## The Epistle

Eccleſ. 12. 1.

\* The ſtudy of humanitie is a dead, darke, and erroneous labor without the knowledge of Diuinitie, wherby it is quickned, enlightned, & rectified, and ſo it becommeth eaſie, pleaſant, and profitable to the ſtudents.

leauē) in diuinitie. VVherein this diſ-  
 courſe I entred the rather for the be-  
 hoofe and benefite of my Scholers, to  
 vvhom ( as their young yeares vv ere  
 able, and capacities apt to conceiue ) I  
 haue vſed to interpret a portion of the  
 newe Teſtament by the ſpace of an  
 houre euery Saboth in the morning be-  
 fore Common prayer : vvherby I might  
 the better both traine them to\* remem-  
 ber nowv their Creator in the dayes of  
 their youth, and inſtill into their tender  
 minds the vvonderfull conſonancie &  
 concord of many notable ſentēces vvith  
 the vvord of God, vv which nowv and  
 then met the in their vv eekly lectures  
 of\* humanitie : and vvithall bring the  
 in diſliking of other diſcord and vv  
 ſeaſonable ſpeeches, vv which commonly  
 in ſome Poets are vv without all modeſty.  
 But beſides theſe, the learned vv ell  
 knowv vv hat excellent ſayings, moſt  
 conſonant and conſpiring vvith the  
 vvords

To the Reader.

word of God, are scattered in heathen  
authors Greeke and Latine, which it  
were a great fault in the maister ei-  
ther lightly to ouerpasse with silence,  
as unprofitable, or to leaue his scholars  
ignorant of those marvellous lights of  
Nature, which the Lord had left a-  
mong the Heathen (to the intent that  
they should be without\* excuse) euen  
testimonies of his will, according to  
his written word, uttered by their  
owne mouthes, howsoeuer yet the  
same were quickly quenched, and ut-  
terly turned to mere \*mataxologie and  
foolish thoughts, through the vanitie of  
their darke hearts and mindes. For al-  
beit they had the Shepherds Kalender,  
or Plovv-mans alphabet of the world,  
wherein was written in great ca-  
pitall letters, that euery vnlearned man  
among them might plainly read\* (γνω-  
τὸν τοῦ θεοῦ) that which may be\* known  
of God, as the Apostle well noteth to

\* Rom. 1. 4.

\* Ro. 1. 21. Eph.  
4. 7.

\* Rom. 1. 19.

\* In steed of this  
knowledge of god  
is publikely profe-  
sted by an ancient  
Record the igno-  
rance of God, and  
that in a solempne  
Altar at Athens,  
their chiefe Vni-  
uersity of learning  
& wisdom, Act. 17.  
23. See the cause  
why, Rom. 1. v. 21.  
24. 28.

## The Epistle

the Romans, which might haue taught them as much in effect, for the true and distinct knowledg of the godhead, as the Lawe, and word of God did instruct the Iewes, Rom. 2, 15. For, by the very sight of the visible heauens ouer their heads (declaring the glorious excellencie of the maker, Psal. 19, 1.) they might euidently see, and certainly discern his \* deitie and Godhead: & likewise his \* wisdome, the sonne of God, \* by whom the Lord made heauen and earth, the sea, and all the creatures in them, the secōd person in Trinitie. And his \* eternall pouer, the holy Ghost, \* mouing and extending ouer all creatures, \* sustaining, comforting, and conseruing them, the third person also in that diuine Trinitie. Albeit (I say) they might clearely see that this God, that created heauen and earth, the sea, and all things, that in them are, \* left not him selfe without witnesse amōg them,

\* Rom. 1, 20.

\* 1. Cor. 1, 21.

\* Psal. 136, 5. Prou. 3, 19. and 8, 27. &c.  
Heb. 1, 2.

\* Rom. 1, 20.

\* Genes. 1, 2.

\* Hebr. 1, 3.

\* Act. 14, 15. &c.



To the Reader.

them, in that he did them good, \*made \* *March. 3. 4.*  
his sunne to arise vpon them, and gaue  
them raine from heauen, and frutefull  
seasons, filling their hearts vwith food  
and gladnesse, \*giuing to all life and \* *Act. 17. 25. &c.*  
breath, and all things: for in him we  
liue, and moue, and haue our being, as  
also certaine of their oune Poets haue  
sayd: yet were they so far from Dauids  
thoughts, vpon the viewv of these hea-  
uens (vwho in holy meditation confes-  
sed thus vnto God: \* *VWhen I behold* \* *Psal. 8. 3. &c.*  
thy heauens, euen the vworks of thy fin-  
gers, the Moone and the stars, vvhich  
thou hast ordeined, vwhat is man (think  
I) that thou art mindfull of him? & the  
son of man that thou visitest him? &c.)  
that contraryvise they \* (like the \* *Psal. 32. 9.*  
horse and mule, vvhich vnderstand  
not) \* turned the truth of God vnto a \* *Rom. 1. 25.*  
lye, and vvorshipped the creature, for-  
saking the Creator, vvhich is blessed  
for euer. And so, vvhiles they \* profes- \* *Rom. 1. 21. &*  
1. *Cor. 1. 22.*

A iij

## The Epistle

sed them selues to be vwise, they became  
starke fooles, as the Apostle also vvit-  
nesseth. These heathen, vve haue, in  
this our Discourse, declared vvho they  
vvere, vvhat time they vvere seuered,  
hovv long they continued separate from  
Gods people, and by vvhom, and hovv  
they vvere called, and recõciled to their  
brethren againe. Of them therfore here  
vvill I vvrite no more but this: vvhen  
in the yeare of the vvorld 3577, Alex-  
ander the great had subdued the Medes  
and Persians, & many other nations, as  
vve haue briefly touched in this trea-  
tise, the Greeke tongue, vvich though  
600 years before that time, it vv as ve-  
ry famous and flourishing, as may speci-  
ally appeare by Homers vvorks (for all)  
the honor both of learning and Nature:  
yet then chiefly began to be generally  
studied in all the vvorld, insomuch that  
euery nation, as they vvere subiect to  
the Grecians, so they coueted chiefly to  
come

## To the Reader.

come in fauour by speaking their language. But after that the Romanes had brought vnder the Grecians, & vvere also conquerors of the vworld, the Latin tongue likevvise grevv to be cōmon among all nations, vvwhich held on til the coming of Christ. VVherfore Pilat (the Lord guiding his vvauering mind and pen, both for the matter & maner) was not content to vvrite Christs Title in Hebrue the Ieuues tongue only, but in Greeke and Latine the tongues of the heathen also, that so it might appeare (though Pilate thought of no such mysterie) that asvvell the Gentiles & heathen, as the nation of the Ieuues, vvvere to take notice, & reap benefit of Christs death and passion. Nowv the Theme or purport of my vvriting, I desired such, as might be both most necessarie for all sortes, and least handled of any in particular. VVhich thing in this kinde of studie, & in these our days (vvherin

Luke 23. 38

## The Epistle

Ioh. 17. 3.

occasion is continually offered to put all the points of religion in practise by writing) vwill, and may vworthily seeme the more vvelcome, if it be so needfull indeed, and vvith all more commonly talked, then throughly considered. Euery man vvil confesse, that nothing is more expedient in our Christian knowvledge then fully to vnderstand our damnable condition by Adams transgressiō, & our happie deliuerance from the same by Christ. This is it, vvhich (for my part) I haue not seene in any speciall treatise, and of purpose vvritten by any, though it be the generall Thesis of Christian religion, and the perpetuall argument of the holy Scripturs. There is no one chapter, or verse (almost) be it plaine, parable, or similitude, from the beginning of Genesis, to the ende of the Reuelation, vvherein matter of the Transgression, or Redemption of mankind is not in some maner mentioned. Fro hence vve may see

To the Reader.

see all our misery, and frō hence our only felicitie. Herehence are all the menacings and threatnings of death against impenitent sinners: herehence all consolations of the spirit to all faithfull beleeuers. The generalitie then of this our Theme wil yeeld you this pfitable vse, that vvhē hereafter ye heare any chapter, or text of holy Scripture read, you shalbe presently able to iudge vvhether the same touch our transgression and sinnes, or concerne our redemption and iustificatiō. The one sheweth our sicknesse, the other our physitian. Here mans maladie craueth Christs mercy. By considering the former, vve shall be pressed vwith the horror of our sins, & brought to loath and dislike our selues for the same, and so (by the grace of God) flie vnto Christ the author of the later, for our speedie deliuerance from that dangerous state. By both these therfore vve may (by the pouuer of Gods spirite

The Epistle to the Reader.

moving and working in vs ) conceive  
comfortable hope to our unspeakeable  
ioy in the Lord, and therewithall be in-  
duced to glorifie God, the Father of our  
Lord Iesus Christ, who hath called vs  
out of ignorance, sinne and error, into  
his maruellous light: and translated vs  
into the kingdome of his deare Sonne.  
To which kingdome the Lord Iesus,  
who alone hath redeemed vs, conduct  
and bring vs, by a true and liuely faith  
in the merites of his death and passion,  
to whom, with God the Father, and  
the holy Spirit, be giuen all honour, do-  
minion, pouer and glorie for euer.  
From my house in Turnmill streete the  
4 of Nouëber, in the yeare of the ioyfull  
incarnatiõ of Christ our redeemer 1592.  
and the yeare of the vworld 5502.

F. Clement.



# THE CREATION, TRANSGRESSION AND REDEMPTION OF MAN.

In perusing this Treatise, courteous Reader (I pray you) take the Bible, and turne to euery place here quoted, which meeteth you in the reading: so shall you reap double profit of your paines, and greatly confirme your conscience in the assurance of the word of God.

GOD the Creator } Christ being { God }  
MANY transgressor } & { the Redeemer.  
Man }



He Lord God, the father, the Sonne, and the holy Spirit, being one, and the same god in substance, essence and nature, yet three distinct persons in the self same diuine nature: being also without beginning, and from all eternitie, at the beginning to manifest him selfe by his

<sup>a</sup> Time began at the creation. The Angels also were then created, as stately witnesses of Gods will, for the seruice of the elect. Heb. 1. 14.



b Which is out Friday: so to the day of mans creatio<sup>n</sup>, being also supposed the day of his transgression, most aptly answereth the day of his redemption, which we commonly call good Friday.

c The soul of mā is a spirituall & diuine thing, inspired in mā by the breathing of the Almighty, & therefore is immortall, Gen. 2. 7. Iob. 33. 4. Eccle. 12. 7. which being separate from the bodie, it self alone: but after the general iudgement together likewise with the body immortal, shall either rest in eternal ioy, or abide in endles wo, Ioh. 5. 29.

d By Adam sinne entred into the world, & death by sin goeth ouer all men, because all men haue sinned, Rom. 5. 12: for it is appointed vnto me, that they shall once die, and then cometh the iudgement. Hebr. 9. 27: but they that liue til the last day, shall in a moment, in freed of death, be changed from mortall to immortall. 1. Cor. 15. ver. 52. 53.

workes (as the Apostle speaketh Rom. 1. vers. 19. 20.) in fixe dayes created heauen and earth, the sea, and all the creatures in them; and last of all in the<sup>b</sup> fixt day of the creation, he made man (male and female) after his owne image and likenesse, breathing in their faces the breath of life, whereby they became liuing soules, Gen. 1. and 2. effectually blessing them, and commanding them to multiply, and to subdue the earth, to rule ouer the fish of the sea, the fowles of heauen, and the beasts of the field, which came therefore willingly to submit them selues to *Adam*, who, as their soueraigne, gaue them seuerall names, as pleased him, Gen. 1. 28. & 2. 19. Psal. 8. 6. &c. And in Eden or Paradise, a garden most goodly and pleasant for waters, and all fruteful trees, the Lord God set *Adam* and the woman, permitting them free libertie to eate of all the trees in Paradise, saue onely of one tree, whereof he forbad them to eat, most certainly telling them, that whensoever they should eate thereof, they should die the death. Gen. 2. 8. &c. and 3. 2. &c. Thus



### *Of mans transgression.*

om. 1. Adam and Eua our first parentes being created right perfect, and most innocent, fully furnished with all goodly gallant-esse of bodie, and heavenly ornaments of the mind, bearing all the rule and so-beraignty in thē, both of the earth it self, and of all the creatures therein, Psal. 8, 4. &c) receiued all these most excellent and inestimable iewels at the Lords hand to their owne keepe and custodie, both for them selues, and for their posteritie for euermore: hauing also free-will and libertie in them selues, either to stand and abide in the perfection of the diuine likeness of righteousness, holinesse & godly knowledge, wherein they were made, or to fall therefrom at their owne wil and choise: they through the subtiltie of the enuious Serpent the deuil, most vnthakfully transgressed the Lords commanding Satā lies, which Eue reported vnto him, most wickedly grudged at his creator, and conceived an hatefull indignation against God, for that he had forbidden him the eating of that frute, by eating whereof (as he was wickedly perswaded) he should be like vnto God, and coequall with his Creator. All this is evidently gathered by Satāns perswasion, that they should be as gods by transgression: & likewise of Gods deriding Adams proud presumption in thinking by his trespassse to become as God him selfe, Gen. 3. vers. 5. 22. And where S. Paule saith that Adam was not deceiued, 1. Tim. 2, 14, he speaketh not that either to excuse, or to extenuate Adams sin: but onely to admonish women of their due deferred subiection vnto their husbands, Gen. 3, 16. because their grandmother Eue, being first deceiued her selfe, through the subtilty of the serpent, 1. Cor. 11, 3, became also Satāns instrument to deceiue the man, Gen. 3, 6. Reade Eccles. 25, 26.

3 e Because Moses had not mentioned the creatio of the Angels, nor Satāns fall, which was not before the 6. day, as we see by that suruey, Gen. 1, 31. but either on that day, or very shortly after, as Io. 8 44. therefore he speaketh of the subtiltie of Satan vnder the name of a serpent, which for his naturall wilinessse, was a fit instrument both for Satan to deceiue man by, & for Moses to represent vnto the rude Israelites, the spirituall craftinesse of the Deuill.

f This transgression of Adā was a most grievous sin: for he brake not simply the Lords commandement, but verie confidently crediting

dement, in eating of the forbidden fruite, more beleeuing the lying serpent, then their gracious Creator, and so wilfully running into the iust punishment of eternall death, due to them selues, and to all their posteritie for the same, most iustly bereft, & depriued for euer both them selues & their of-spring, of all these heavenly ornaments and Lordly prerogatiues. But our gracious and wonderfull louing God most mercifully caused Hui-and-cry to be made after these wofull wights, to arrouse sinfull *Adam* out of the bushes, whither he had vainely fled to hide himself and after conference with him, as well to let him see him selfe excuselesse, as to conuince him of most vnkindnesse, at length<sup>s</sup> offreth him this speciall grace (purposed in him selfe from euerlasting, whereby the Lord both cleared his iustice, and shewed his mercie,) that the seed of the woman should bruse the serpents head, Gen. 3, 15. *Adam* beleued this short sentence, and through faith in this promise was saued. In the assurance of this promise were all the fathers and faithfull, before *Noahs* flood saued.

g To the end that man might alway remember & feeble this disobedience, the Lord imposed a curse vpon the whole course of Nature as touching mans vse, Gen. 3, 17: fro which the very creature groweth vnto this present to be deliuered, Rom. 8, 20 & c. which shall be by fire at doomsday as S. Peter writeth 2. Pet. 3, 7.

frute,  
then  
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of e-  
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faued.

faued. The flood came in the yeare of the world 1656. For notwithstanding the holie exercises which the Lord had enioined Adam & his offspring to practise by offerings & sacrifices, as types & patterns of that promised seede Christ, the lambe of God, which therefore in purpose of God, in promise to man, and in type of sacrifice was slaine from the beginning of the world; Reu. 13. 8. as we plainly see by Adams sonnes offerings. Gen. 4. vers. 3. 4. Which were doubtles according to Gods owne appointment and accepted onlie by faith, Hebr. 11. 4. And were also the faithfull practises of all the ten fathers before the flood, as we may well perceiue by this, that the Lord reuealed to them what beasts & fowls were cleane, & what vncleane, Gen. 7. 2. and 8. 20. As likewise after the flood, and before the law, the example of Noah, Genes. 8. 20.

Num. 15. vers. 38. 39. but the apparel of christians is the Lord Iesus Christ & his vertues as faith, righteousness, holinesse of life, &c. Rom. 13. 14. Gal 3. 27. Eph. 4. 24. which in the parable are called the wedding garment, Mat. 22. 11. read Reuelat. 3. vers. 4. 18, & 14. 5. i The first borne in euerie familie, till the law was the sacrificer; but as the law the Leuites were appointed therunto. Exo. 19. 22 & 24. 5. Num. 8. vers. 18. 19. whose offerings (as is verie like) were approued by fire sent fro heauen to consume their sacrifices, compare these quotations, Gē. 22. 14. Leu. 9. 24. 1 King. 18. 38. 1 Chr. 21. 26. 2 Chr. 7. 1 Hebr. 11. 4.

B

h It is verie like that the skins of those beastes, which were slaine for sacrifice at that instant of the promise of redemption, serued to cloth Adams nakednesse, Gē. 3. 21 that as their bodies were burnt in sacrifice to prefigure Adams deliuerance from hell-fire: so their hides likewise might hide his shame, keepe his bodie from cold, and continually put him in mind of the Lords mercifull covenant. And this inēt the Lord in commanding the Israelites to wear that blew gird, as a memoriall of his lawes, in the borders of their garments,



*Melchi-zedek*, Genes. 14, 18. *Abraham*, Gen. 12, vers. 7. 8. & 13, 18. *Isaac*, Gen. 26, 25. *Isaac*, Gen. 31, 54. and of *Ishmael*, 1, 5. & 42. vers. 8. 9. witnesseth. And notwithstanding also those reuerent & state-lie sages, the ten<sup>k</sup> long-liued fathers before *Noahs* flood, set downe in their order by *Moses*, Gen. 5, 3. &c. Who were all graue prophets, & preachers to proclaime Gods mercies to faithfull penitents, and to denounce his iudgements against the stubburne sinners of that age: yet they conuersing with *Cains* posteritie (whose companie by *Cains* far banishment, the Lord would haue had his to auoide, Gen. 4, 14.) were now become most profane and wicked, corrupting the true religion and worship of God, in so much that, at this time of the flood, there was but onelie *Noah*, the tenth father of that age, whom the Lord found faithfull vpon the whole earth, Gen. 6, 9. & 7, 1. And although the Lord had warned them fixe score yeares before of that vniuersall diluge and destruction, and that they both heard the continuall admonitions, & vehement preachings of these three excel-

Before *Noahs* flood they liued with bread, salets, rootes, frutes, and all increase of the earth &c. Gen. 1. 29. milke, butter, &c. of the flockes or herds, Gen. 4. 2. not hauing commandement to touch the life of anie creature for meat: but at the flood the Lord so weakned the state of mans bodie, in shortning his daies, that man stood in neede of fish and flesh also to susteine life: for before the flood the eating neither of fish nor of flesh was permitted, Gen. 9, 3.

of mans transgression.

7

ent fathers *Methushelah*, *Lamech*, and *Noah* all the time almost of that long space of repentance, and also saw *Noahs* diligence in preparing the Ark; by Gods commandement, Genes. 6. vers. 13. 14. against that dreadfull day: yet so wicked and desperate they were, that they took no notice thereof, though it stood vpon the destruction both of their bodies and soules, for they knew nothing of it (as our Sauiour testifieth) till the flood came & swept them all away, Mat. 24. 39. Some few yeares after the flood, this promise was renewed: for *Noah*, as a Prophet, told more distinctlie of what familie this seed should come, saying: Blessed be the Lord God of *Sem*, Genes. 9. 26. noting thereby two things vnto vs, both that this blessing should come of the lineage of *Sem* his second sonne: and also that the rest of the world (as heathen idolaters) should be reuered from *Sems* familie for a time, which came to passe in the tenth generation after at *Abrahams* calling from *VR* of *Chaldea*. *Moses* recordeth *Sems* generation to *Abraham*, Gen. 11. 10. &c. *Abraham* was borne in the yeare of the world  
Bij.

1 The flood came the 17. day of the 2. moneth, Gen. 7. 11. which is our October (as comparing Ex. 12. 2. with 23. 16. you may plainlie perceiue) and in the moneth before died *Methushelah*, 5. yeares after the death of *Lamech*. *Noah* & his 3. sonnes, *Sem*, *Ham*, & *Japheth*, with their 4. wiues Gen. 6. vers. 10. 18. were those 8. persons saued from the flood in the Arke, 1. Pet. 3. 20. by who see how the earth is replenished with inhabitants, Gen. 10. & of the caution in Gods decree, 800. yeares after (counting from the confusi- on of tongues, Ge. 11. 8.) for the children of *Israel* to succcede *Hams* posteritie the cursed *Cananites*, Deut. 32. 8. *Noah*. *Sem*.

*Abraham.*

*First.* By three proofs especiallie the scriptures commend Abrahams faith vnto vs: 1. by his willingnesse in forsaking his fathers house, kindred and countrie, to follow Gods calling he wist not whither, Gen. 12, 1. Act. 7, 3 Gal. 3, vers. 6, 17. Hebr.

*Second.* 11, 8. 2. by his assured hope in Gods promise to obteine a sonne, when in reason ther was no hope, Rom. 4, 19 &c. 3. by the ready offering vp of his son Isaac, in whō he had receiued the promises, Heb. 11, 17. &c. In him therefore we see a worthie pattern of our faith, Gal. 3, 7.

*third.* In The Iewes separation from the Gentils, when, & how long.

*This promise was made (as I take it) when Abram was 75. yeere olde. & he then dwelling at Hara in his owne countrey, And his Father being dead, and not when he dwelled at Ur in Caldea.*

2008, and two yeares after the death of Noah, which was 352 yeares after the flood, when now all the families of the earth, (sauiing Melchi-zedek, who by all likelihod, was that old Sem, Gen. 11. vers. 10, 11. & 14, 18 &c.) were fallen to idolatrie and atheisme, euen Terah the father of Abraham, Iosh. 24. verse. 2, 14. But when Abraham was 70. yeares old, the Lord cald him out of VR of the Chaldees, commanding him to forsake his natieue soile & countrie, and to goe into a land, that he would shew him, promising most ample lie to blesse him & his. Now more plainlie renewing and confirming vnto him the promise of that holie seed, that in him all the families of the earth should be blessed, Gen. 12, 1 &c. and 17, 1 &c. Act. 7, 2. which S. Paul interpreteth thus: To Abraham and his seede were the promises made: He saith not, to the seedes, as speaking of manie: but, And to thy seede, as of one which is Christ, Galat. 3, 16. And heare at Abrahams calling from among the Idolaters, beginneth that hateful iambetweene the church of God, through ceremonies, and the residue of the world

being



## Of mans transgression.

being heathen atheists, as *S. Paul* spake sometime of the Ephesians, Eph.2.verf.11. which hatred and enemie continued 1864. yeares, viz. from *Abrahams* calling from *VR* of Chaldea, but chieflie from the birth of his sonne *Isaak*, which was 30. yeares after through the signe of circumcision, Gen.21.verf.4.5. And much more increased 400. yeares after, at *Moses* law, Exod.33,16. Levit.20, 26.) vnto the full accomplishment of this holie seede Christ, who abrogating through his flesh the hatred (that is,) the law of ceremonial commandements, which standeth in ordinances, made of ° twaine (Iew and Gentile) one new man in himselfe. so making peace. Ephes.2,14 &c. In regard of which pacification by Christ, the heathē are called the remnant of the brethren, *Micah*.5,3. The brethren. *Isa*.66,20. A sister, Cant 8,8. Sheepe, *Ioh*.10,16. a remnant of *Israell*, Rom.11,26. fellowes with *Israell* of Christes mystical bodie. Eph.3,6.

This promise of the blessed seede the Lord confirmeth also to *Isaak*, Gen. 26, 4. likewise to *Iacob* Gen.28,14. And after the Lord had now 2509. yeares (for so lōg

B iij

from

*Abrahams* calling from *Haran* the death of christ are. 1877. yerres.

The birth of *Isaac* was 25 y. After *Abrahams* departed from *Haran*.

o The Gentiles were gathered into the shepfold of the Iewes, *Psa*. 47,3. *Ioh*.10,16. by Christ the great shepheard of the sheepe, *Isai*, 49,6. *Mat*.28.verf.18.19 *Heb*.13,20. that there might be one shepfold, & one shepheard, & Bishop of our soules, *Ezech*. 37, 24. 1 *Pet*.2,25.

*ovaryph.*

*Isaak*.  
*Iacob*.  
2513. y. from the creation to the Law.

Law.

was it from the creation to the law) held the faithfull in long suspense of this promised Redeemer, it pleased him (vppon his miraculouſlie deliuering his people out of Egypt, whither, because of *Ioseph* preferment, Genes. 45, 8. *Iacob*, by Gods commaundment, had caried them. Gen. 46, 3 &c.) to set downe in his written law, deliuered by *Moses*, a plaine platform at large of the same promise so often before renewed. Which law should be both as a hand-writing vnto his people for to shew them the grieuousnes of their transgressions, Col. 2, 14. til the promised seed should come, vnto which the promise were made, Gal. 3, 19. and their weake vnablenesse to attaine to the perfect puritie of that law, Rom. 8, 3 (for it is spirituall but sinful man is carnal, Rom. 7, 14) And also as a child-guide, or tutor to conduced them to this promised seed Christ, Gal. 3, 24. which things were most liuelie prefigured by the sundry washings, purifyinge offrings and sacrifices, which they were bound to obserue, as well to witnesse their owne vncleannesse through *Adams* transgression, as to imprint before their eyes

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*Of mans transgression.* 11

plaine stampe and pattern of Christs sufferings, who should fulfil that law for the, Mat. 5, 17. Rom. 8, 2 &c. And bearing our sinnes in his body on the crosse, 1 Pet. 2, 24. bring in eternall iustice for vs all, Dan. 9, 24.

One consideration hereof wil I present for all, when the Jew, in the time of the law should, behold the harmelesse beast, that was to be slaine for sacrifice, vpon the head, whereof he was to \* put his hands, Leuit. 1, 4. whereby he protested his owne guiltines of death for his sinnes, which it (as a figure of Christ) was ready to suffer, the verie sight of so wofull a spectacle could not but<sup>p</sup> moue euen his flintie heart to be inwardlie touched with a deepe remorse & sorrow for his sinnes: and, so trembling at Gods iudgement, force him (if ther were anie sparkle of grace) to flee by faith to the truth of that fearefull figure, which was Christ, this promised redeemer. The same promise is likewise 440. yeares after the law, renewed to king *Dauid*, that this blessed seede should descend in kingly rase from his<sup>q</sup> loines, 2 Sam. 7, 12 &c. Psa. 132, 11.

Read 2. Chron. 29.

23.

<sup>p</sup> The right vse of the sacrifices of the law,

*Dauid.*

<sup>q</sup> Herehence it is that in the new.

B iiii

<sup>..</sup> M<sup>r</sup> Broughto make it. 450. y.

and if it was made after he was king at Ierusalem? it must needes be aboue. 440.

testament our Lord is so vsuallie called the sonne of Dauid, concerning which name, for want of knowledge to distinguish of Christes two natures his God-head & mā-hed, our Saviour put the Pharisees to a nō-plus, Mat. 22, 41 &c. for they would not acknowledge him to be God, though both the scriptures & his works so testified, Ioh. 5, 18. & 10, 33. Ioh. 5, 39. Mat. 11. vers. 3. 4-5. Ioh. 5, 36 & 15 24.

Isai. 9, 7. The manner of the accomplishment whereof Saint *Luke* penneth thus: And in the sixt moneth, the Angell *Gabriel* was sent from God vnto a citie of Galilie, named *Nazaret*, to a virgin affianced to a man, whose name was *Ioseph*, of the house of *Dauid*, and the virgins name was *Marie*. And the Angel went in vnto her, and said: Haile, thou, that art free lie beloued: the Lord is with thee, blessed art thou among women. And when she saw him, she was troubled at his saying, and thought what maner salutation that should be. Then the Angell said vnto her: feare not, *Marie*: for thou hast found fauour with God: for lo, thou shalt  
 ' conceiue in thy womb, and beare a sonne,  
 ' and shalt call his name Iesus: He shall be  
 ' great, and shalbe called the sonne of the  
 ' Most-high. And the Lord God shal giue  
 ' vnto him the throne of his father *Dauid*,  
 ' and he shall reigne ouer the house of *Iacob*  
 ' for euer, and of his kingdome shalbe  
 ' no end, Luke. 1, 26 &c. *S. Peter* thus: Men  
 ' and brethren, I may boldlie speake vnto  
 ' you of the patriarke *Dauid* &c. seeing he  
 ' was a Prophet, and knew that God had  
 sworne

*Of mans transgression.*

13

sworne with an oth to him, that of the frute of his loines he would raise vp Christ, concerning the flesh, to set him vpon his throne, he knowing this before, spake of the resurrection of Christ, that his soul should not be left in graue, neither his flesh see corruption &c. Aēt. 2, 29 &c. And *S. Paul* in this wise: of this mans seede (speaking of king *Dauid*) hath God, according to his promise, raised vp to Israel, the Sauour Iesus &c. Aēt. 13, 23 &c.

The Prophet *Dauid* had wonderfull reuelations of Christ, in so much that he by faith (as well as *Abraham*, Ioh. 8, 56) well near a 1000. years before saw Christ crucified, and foretold what speeches he should speake vpon the crosse, Psal. 22, 1. Mat. 27, 46. Ps. 31, 5. Luke. 23, 46. Also of *Iudas* his treason, Psalm. 41, 9. Ioh. 13, 18. and cursed end, Ps. 109, 8. Aēt. 1, 16. Likewise how the scoffing scribes, priestes, pharisees & elders should mocke Christ, Psal. 22, vers 7. 8. Mat. 27, 43. and the sa- uage souldiers deale with him, Psal. 22. vers. 16, 18. and 69, 21. Mat. 27, 48. Ioh. 19, 34. Luke. 24, 44. He spake also of his re-

*Above. 1000. y.  
be-fore the  
death of christ.*

surrection, Aēt. 2, 31. & ascension, Pl. 68, 18. Eph. 4, 8.

S. *Matthew*, beginning at *Abraham*, deriue the same generatiō of *Sem* down to Iesus Christ, that blessed seede, the son of the Virgin *Marie*, Mat. 1, 2 &c. for the Prophet *Isay*, had foretold 700. years before Christs birth, that he should be born of a Virgin, *Isai*. 7, 14. And the angel *Gab.* resolue the *Marie* after what manner, saying: The holie Ghost shall come vpon thee, and the power of the Most-high shall ouershadow thee: therefore also that holie wight, which shall be borne of thee, shall be called the sonne of God, Luk. 1, 35. Iesus Christ was borne in the yeare of the world 3910. after the exact supputation of the Bible. At whose birth the Angels sang, Glorie bee to God on high, and in earth peace, towards men goodwill, Luk. 2, 14. This blessed birth S. *Paul* handleth thus: When the fulnes of time was come, God sent forth his sonne, made of a woman, and made vnder the law, that he might redeeme them, which were vnder the lawe that we might receiue the adoption of the sonnes, Gal. 4. vers. 4. 5.

This

not. 700. y.

The natiuitie of  
Christ.

3927.

*Of mans transgression.* 15

This Iesus is witnessed from Heauen to be the Lords beloued sonne, in whom he is well pleased, Mat. 3, 17. The holie Ghost, by the Apostle to the Hebrewes, beginning with *Abel*, *Adams* second sonne, remembreth certaine of the holie patriarks and prophets, in the name of all the faithfull, that died before the coming of Christ in the flesh, and of them speaketh thus: All these died in faith, & receiued not the promises *fulfilled*, but saw them a far off, & beleeued them, and receiued them thankfullie, Hebr. 11. vers. 4. 13. According to this our Sauour answereth the Iewes, your father *Abraham* reioyced to see my day, and he saw it, and was glad, Ioh. 8, 56. for all the promises of God, either vniuersall to his church, or particular to any member of the same are verilie ratified in Christ this promised seede of the woman, 2 Cor. 1, 20.

Thus are we come to the performance of Gods promise to *Adam* in Paradise of that seede of the woman, which should crush the serpents head (that is, as the holie Ghost expoundeth it) lose the works of the deuil, Heb. 2. vers. 13. 14. 1 Ioh. 3, 8.

r See the complete armour and weapons, wherewith Christ conquered Satā, 1 say. 59, 17. All which the Apostle commandeth Christians to put on, because Christ our head, and we his members haue all one common aduersarie the deuil. Eph. 6, 11 & c. 1 Pet. 5, 8.

Numb. 24. 17.

that

Now let vs consider, that like as this  
 seede Christ Iesus, (being the day-spring  
 from an high to visite vs, Luke. 1. 78. and  
 the true light of the world, Ioh. 8. 12. A  
 light to be reueiled to the gentiles (as was  
 prefigured by the starre, Mat. 2. 1 &c.) and  
 the glorie of the people of Israel, Luke. 2.  
 32) is called the Sunne of righteousnesse  
 to arise with health vnder his wings vnto  
 them, that feare the Lord, Malac. 4. 2. E-  
 uen so, after the manner of the rising of  
 the Sunne, we haue seene Christes mani-  
 festation vnto the world, for the Sunne,  
 being readie to arise, first sendeth forth  
 some small glimse of his brightnes, wher-  
 vnto we may compare the misterie of  
 that aphorisme: The seede of the woman  
 shall breake the serpents head, Gen. 3. 15.  
 Then it enlargeth the same brightnesse  
 with more light, to which *Noabs* pro-  
 phecie may be likened: Blessed be the  
 Lord God of *Sem*, Gen. 9. 26. Afterward  
 ascending higher, and approaching nearer  
 vnto vs, it putteth forth his glimmering  
 beames of clearer light; whereto we may  
 resemble the plainer promises cōcerning  
 Christ communicated with those after-  
 ages

*Of mans transgression.* 17

ages of *Abraham*, Genes. 12. vers. 2. 3. of *Isaak*, Gen. 26. vers. 3. 4. of *Iacob*, Gen. 28, 14. of *Dauid*, 2 Sam. 7, 12 &c. At length it discouereth it selfe, and appeareth out openlie, whereunto Christes birth and natiuitie answereth, Mat. 2, 1 &c. and lastlie, it mounteth vp above the earth, most gloriouffie in lightning, quickning and comforting the earth, & all things thereupon: And to this accordeth Christes exaltation and lifting vp from the earth, whereby himselfe was glorified, Ioh. 12, 23. drew all men vnto him, vers. 32. & gaue them power beleeuing in his name, to be the sonnes of God, Ioh. 1, 12. And in this wise the holie Scripture seemeth to manifest vnto men, from the beginning of the world, the eternall purpose and decree of God touching Christ our redeemer. As may also appeare by those metaphoricall speeches drawn from the sunnes arising often vsed in the Scriptures, as: Deut. 33, 2. Mical. 5, 2. Mal. 4, 2. wherefore the Apostle calleth *Moses* law a vail, or couering, 2. Cor. 3, 14. And Saint *Peter* likeneth the same law and old testament (i. the scriptures written before the comming of



Christ) vnto a light that shineth in a darke place, 2 Pet. 1, 19. But contrariwise in the same verse, he nameth Christ, or the preaching of Christ crucified (that is the new testament, the day-dawne, and day-star, which (as *Zacharie Iohn Baptists* father prophesied) should giue light to them, that sit in darkenesse, and in the shadow of death, and guide our feet into the way of peace, Luke. 1, 79. And concerning Christes dissoluing and losing the works of the Deuill in man, that thing he effected through his passion, as he was man, 2. Cor. 13, 4. 1 Pet. 3, 18 & 4, 1. & by his resurrection, as he was God, Ioh. 10, 18. 1 Cor. 6, 14. and 15, 15. The Apostle in a wonderfull breuitie wrappeth vp both these effects saying: Iesus Christ was deliuered to death for our sinnes, and rose againe for our iustification, Rom. 4, 25. As also yet more wonderfullie he abridgeth the whole summe of christian Religion thus: God is manifested in the flesh, iustified in the spirite, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glorie, 1 Tim. 3, 16. Having spoiled the principalities and powers

As the Action of Isaaks offering (being a figure of Christes) was 3. daies in finishing (for the third day he was, after a sort raised from the dead, Gen. 22, 4. Heb. 11, 19.) so the space of Christes offering himself was three daies, from his death to his resurrection. Mat. 16, 21. 1 Cor. 15, 4



# *Of mans transgression.* 19

Read Mat. 12, 40.  
& Hof. 6, 2. & 13, 14.

powers, and made shew of them openly, and triumphed ouer them in his crosse, Col. 2, 15. Euē destroying through death, him, that had the power of death, that is, the deuill, that he might deliuer all them which for feare of death, were all their life time subiect to bondage; Heb. 2. vers. 14. 15. we reade in holy scripture of three speciall and famous deliuerances, or redēptions, with their iust times and moneths of the year by most certaine circumstances described. 1 *Abrahams* calling out of Chaldea from idolatrie into the land of promise, Gen. 11, 31, & 12, 1. and 15, 13. Exod. 12. vers. 26, 40. 2 *Israels* redemption out of Egypt, Exod. 12, 41. Gal. 3. vers. 16. 17. 3 The deliuerance of the Iewes from Babylon by *Cyrus* king of Persia, Ezra. 1, 1 &c. 2 Chron. 36, 10. Dan. 9. vers. 2. 21 &c. All which were done at the spring of the yeare, to shadow and represent vnto vs this fourth and generall redemption of man-kinde from Satan, sinne, hell, death &c. wrought by Christ, what time the paschall lambe (a type of Christ the verie lamb of God, that taketh away the finnes of the world) was to be killed and eaten,

Three notable deliuerances of Gods church, and all at one time of the yeare.

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Exo. 12. vers. 6. 8. Mat. 26, 18. For from the  
going out of the commaundement of Cy-  
rus touching the Iewes returne home a-  
gaine vnto the death of Christ, the Angel  
*Gabriel* (whose ministerie the Lord vsed  
in the messlage of Christes humanitie,  
here to *Daniel*, to *Zacharias*, Luke. 1, 19. N  
to the virgin *Marie*, vers. 26. 27. And (no  
doubt) to *Ioseph* thrise, Mat. 1, 20. and 2. v  
13. 19) certifierh *Daniel*, that there shall  
be 70 weekes, which (after the propheti-  
call weeke, a day for a yeare, as *Ezech.* 4  
6) containe 490 yeares. Dan. 9, 24 &  
but Christ was to be killed in the mids  
the last weeke, Dan. 9, 27. then were there  
iust 487 yeares. And according to the  
time of the Angels apparence to *Daniel*  
vers. 21) about the euening sacrifice, which  
in praier, and oblation, was frō the ninth  
hower to the twelfth: as likewise at the  
ninth hower Christ gaue vp the ghost  
Mat. 27. vers. 46. 50.

The Iewes diuiding the day (from sun-  
rise to sun-set) into 12 howers, Ioh. 11, 9  
began their euening praier at the ninth  
hower (that is, as we accompt, at three  
the clocke after-noone) Act. 3, 1. which cō-  
tinued

continued three howers, eue till the euening  
of sacrifice of the lambe was offered at twi-  
gth, Exod.29.41. what time also Christs  
odie(the true sacrifice of our sinnes, Isai.  
53.10. Ephes.5.2. 1 Pet.2.24.) was taken  
from the crosse, Mat.27.vers.57,58.

No maruell now (the time of Christes  
comming so long and so plainlie told be-  
fore, and recorded in Daniels prophecie)  
S. Iohn note this in the Iewes especiallie  
is a monstrous (and yet general) vnkind-  
esse, proceeding of their wilfull igno-  
& of Gods mercifull visiting them by  
his owne sonne: that Christ Iesus came  
into his owne, and his owne receiued  
him not, Ioh. 1. 11. our Lord therefore  
harplie rebuketh those Pharisees, and  
adduces, for their grosse ignorance of  
the signes and times of his comming a-  
mong them: telling them that they were  
better scene in the face of the skie, and  
more wether-wise to discerne faire daies

and tempests, then skilfull to know the  
times of the Lords visitation, Mat. 16.3.  
His their generall ignorance, euen at his  
last farewell to the citie, moued him to  
weepe ouer Ierusalem, and through sor-  
C

Manie of the  
Iewes of that  
time waited coti-  
nuallie for Christs  
comming, as Jo-  
seph of Arimathea,  
Luke, 23. 51. fa-  
ther Simeon, An-  
Phanuel, and di-  
uerse other, Luk. 2  
vers. 25. 36. And in  
the yeare that  
Christ suffred,  
Caiaphas prophe-  
cied that one  
should die for the  
people &c. Ioh. 11  
49. not speaking  
that from Dani-  
els writings, but  
God putting the  
truth in his mouth  
(as he did in Ba-  
lams asse, Num-  
bers, 22. 18) he  
vtered thereby  
his owne malice,  
which he bare in  
his minde to kill  
Christ: so the  
cause blasphem-  
med, and prophe-  
cied with one  
voice.

w Read Dan. 2, 44. After the captiuitie of Babylō, there were no kings in Iewrie, for the state was gouerned by deputies of the tribe of Iudah: but that Herod, Mat. 2, 1 &c. being an Arabian by nation, & descended of the stocke of the kings of that fourth kingdome, Dan. 2, 40 reigned king in Iudea (& so the scepter was translated from the tribe of Iudah) when Christ was borne.  
 e Iohn Baptift denieth that he is Elias, Ioh. 1, 21. but his deniall is after this sense of the Scribes, for so his questioners ment it. See Herods feare that Io. Baptift should be risen againe, Mat. 24, 2. The Iowes had long before this time admitted Pythagoras his Metēpsychōsis, as also his profane opinion of the good & ill

rowfull sobbes, euen to want words to expresse his griefe for their wofull miseries, saying: O if thou hadst knowē at the least in this thy day those things, which belong to thy peace! but now are they hid from thine eies, Luke 19, 42. They had diuerse signes to haue put them in minde of his comming, as the departure of the scepter from the tribe of Iudah, Gen. 49, 10. And the sending of *Elias* the Prophet, Malac 4, 5. not that verie *Elias* himselfe should rise againe to reprove, as *Sirachides* supposed, Ecclef. 48, 4 &c. And as the common opinion of the Iewes and Scribes was, Mat. 17, 10: but that *Iohn Baptift* should go before Christ in the spirit and power of *Elias*, as *Gabriel* interpreteth *Malachis* meaning to *Zacharias*, Luke. 1, 17. & Christ maketh it plaine, Mat. 11, 14. This finall blindnesse in *Israell* *Moses* by the spirit foresaw, & therefore braist out with this hearty wish of their only happinesse: Oh that they were wise, then they would vnderstand this: they would cōsider their latter end/ Deut. 32, 29. with sorrow inough the Prophet doubled this complaint: who is blind, but

but my seruant? or deafe, as my messenger, that I sent? who is blinde as the<sup>r</sup> endowd-with-peace? *Isai.* 42. 19. wherefore our Sauour, as he went to the crosse, turning backe to those wailing women, which lamenting him, little thought of their owne calamities, that should shortlie ensue, mercifullie forewarneth them: Weepe not for me, ye daughters of Ierusalem, but weepe for your selues, and for your children: for behold the daies will come, when men shall say: Blessed are the baren, and the wombes, that neuer bare, & the brestes, that neuer gaue sucke, *Luk.* 23. vers. 28. 29. But I am here caried farther then I purposed, yet not so far from my purpose, whereunto I returne. *S. Iohn* saith that this Iesus Christ, the iust, is our aduocat with the father, & the reconciliatiō for all our sinnes, *Iohn.* 2. verse. 1. 2. And that his blood clenseth vs from al sinne, *Iohn.* 1. 7. for (as the Baptist saith) he is the lamb of God, which taketh away the sinne of the world, *Ioh.* 1. 29. Neither is their (as *S. Pet.* witnesseth) saluation in any other: for amōg mē there is geuen none other name vnder heaue whereby we must be saued,

angel attending each one,  
2 *Machab.* 11. 6.  
*Acts.* 12. 15.  
x He alludeth to the name Ierusalem, which signifieth visible peace: for the Lord had set it in the middes of the nations, as a spectacle in their sight of all peace and prosperitie to his people: but the Iewes breaking the conditions thereof, were yet vainly confident of peace, which thus the prophet reprocheth, *Ezech.* 5. 5. *Ier.* 7. 4. and our Lord, *Luke.* 19. 42.

Acts. 4, 12. To him also giue all the Prophets witnesse, that through his name, all that beleue in him shall receiue remission of sinnes, Act. 10, 43. Therefore the true Christian, touching all the worke of his saluation, both in heart beleueth, & with mouth confesseth with the Psalmist thus: Whom haue I in heauen but thee? And I haue desired none in the earth with thee. Psal. 73, 25. He alone is God all-sufficient, Gen 17, 1. mightie and sufficient to saue, Isai. 63, 1. neither is there anie other that heareth our words, Isai. 41, 26. and 63. vers. 16. Wherefore *David* calleth him: O thou that hearest the praier, Psal. 65, 2. And Isay, setteth downe the verie forme of euerie Christians faith and confession thus: Onely in the Lord touching me (shall he say) is all my righteousness & strength, Isai. 45, 24. for Christ Iesus (who is al in al, Col. 1, 11. Ioh. 1, 9. Ro. 9, 16. Eph. 1, 23. Phil. 2, 13) of God is made vnto vs wisdom, & righteousness, & sanctification, & redemption, that God alone might haue al the glorie, 1 Cor. 1. vers. 30. 31. Now the meanes to obtaine this righteousness in Christ, is by hearing the word

# **Y** Righteousnes, in the originall tongue is red in the pl. n. unber, to signifie vnto vs that all our righteousness is of the Lord, & that we should neuer once open our mouth to iustifie our selues, Eze. 16, 63.

# *four* righteousness: } in the plural number, }  
 } not my righteousness. } not in the singular. }  
 } Se margin above. } by the note our.



*Of mans transgression*

25

word of God (either recd: Exod. 24. 7. Deu. 31. 11. Ioh. 20. 31. Act. 15. 21. Eph. 3. 4. Col. 4. 13. 1 Thes. 5. 27. or Preached: Act. 8. 35 &c. and 16. vers. 14. 32. 1 Cor. 14. vers. 24. 25) assuredly to belecue all the promises of God in his son our Saviour, 2 Cor. 1. 20. 1 Ioh. 5. vers. 10. 11) applying them to thy selfe thus, That Christ Iesus died for my finnes, and rose againe for my iustification, Rom. 4. 25. And the Apostle saith, if thou shalt confesse with thy mouth the Lord Iesus, and belecue in thy hart that God raised him vp from the dead, thou shalt be saued: for with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation; for the scripture saith: whosoever beleueth in him shall not be ashamed, Rom. 10. 9 &c. The Iarler at Philippi asking *Paul* and *Silas* what he should do to be saued, they answered: Belecue in the Lord Iesus, and thou shalt be saued, Act. 16. 30 &c. The Scribe demaunding of Christ what he should do to inherit eternall life, is sent to the law, and word of God to marke what he readeth there, Luke. 10. 25.

C iij

great charge to read and to search the scriptures, for without reading, there can be no preaching.

but neither reading nor preaching availeth, any thing without comparing scripture with scripture. and prayer to profit by both.



But here (by the occasion of our Lords question, how readest thou?) pause we a little, and aduisedlie let vs consider the force and efficacie of reading the word of God. The reading of Gods word, and preaching of the same, are the two onely, and ordinarie meanes, whereby (through the working of the spirit) the Lord conuenieth his word into our heartes: both which are expressed by one word in Hebrew *Karâ*, which signifieth to crie, or call: to proclaime, pronounce, or preach: to declare, or reade, Exod. 24, 7. Deut. 31, 11 &c. After which the Greeke *κηρύσσω* signifieth to be feigned, bearing the same sense of proclaiming, preaching or pronouncing, Isai. 58, 1. Reuelat. 5, 2. As likewise S. James taketh preaching and reading the word of God both for one, Act. 15, 21. 15. 1, 25. & touching that place: How shall they hear without a preacher? Rom. 10 14. It is principallie ment of the first publishing the glad tidings of the Gospell, aswell by Christ him selfe, Isai. 9, 2. & 41, 27. and 49, 6. and 52, 7 &c. Mat. 9, 35. & 17, 5. Rom. 15, 8. Hebr. 1, 2. and 2, 3. as by his Apostles, first to the Jewes, Mat. 10. vers.

5.6: after to the Gentiles in all the world,  
 Mat.28,19. Rom.16,26. Colof.1,23. Confer  
 Ifai.52.vers.7.8.9.10. with Rom.10.verse.  
 12.14.15: for both the Prophet, and the  
 Apostle speake of vniting Christes whole  
 church of Iewes & Gentiles, which could  
 not be called, & conioined but by prea-  
 ching the Gospel, as Saint *Paul* testifi-  
 eth, Ephes.2,11 &c. and it is blasphemie to  
 derogat from that excellent and effectual  
 ordinance of God, the reading of his  
 word, that it should not aswel beget faith  
 in the hearers, if with an honest and  
 good heart they reade (or heare it red) &  
 keepe the same, Luk.8,15, as confirme and  
 increase faith in them, being begotten by  
 the same word, 1 Ioh. 1,4: for the word of  
 God in it selfe is equally heard, whether it  
 be red, Luke.24.45, or preached, Aet. 16,  
 14. & equally edifieth, if it be vnderstood,  
 Aet.8.30, and withal tempered with faith  
 in them that heare it, Hebr.4.2. And ther-  
 fore the Apostle earnestlie chargeth the  
 reading his epistles, Col.4,16. 1 Thes.5.27.  
 2 Thes.2,15. And to that end also was the  
 Gospell written, as Saint *Iohn* affirmeth,  
 Ioh.20,31. read Ephes.3. vers.3,4: This I

write not to mainteine vnlearned readers  
 in the church, much lesse to make them  
 equall to the preachers of the word, for I  
 desire with Saint *Paul*, that they all could  
 preach, 1 Cor. 14. 5. as their place requireth  
 of them, Ioh. 21. 15. Acts. 20, 28. 1 Cor. 12,  
 28. 1 Tim. 3, 2. 2 Tim. 2, 2. and 4, 2. 1 Pet.  
 5, 2. yea rather I wish with *Moses*, that all  
 the Lords people were Prophets, Numb.  
 11, 29 (for I well know, and willingly  
 confesse that the preaching of the word  
 ought to be preferred before the reading  
 of the same, because of our dulnesse, Isai.  
 28. vers. 9, 10. Hebr. 5, 11:) but my writing  
 is onely to this end, that we should not  
 neglect (as we do) so excellent a benefite,  
 and blessed ordinance of God, as is the  
 reading of his word, being so seuerely  
 commaunded, and highlie recommended  
 to his church. Now let vs go forward:  
 The holie Scriptures are able (& there-  
 fore sufficient) to make vs wise vnto sal-  
 uatiō, through the faith which is in Christ  
 Iesus: for the whole scripture is ginen by  
 inspiration of God, and is profitable to  
 teach and improue, to correct and to in-  
 struct in righteousnesse, that the man of  
 God

v The authority  
 and power of the  
 holie Scriptures.

*Of mans transgression.* 29

God may be absolute, being made perfect vnto all good workes, 2 Tim. 3, 15 &c. when our Lord would controule arlie error, he vsuallie objected, Haue yee not read? Mat. 12. vers. 3. 5. and 19, 4. and 21, 42. and 22, 31 &c. signifying thereby that the sacred Scriptures ought to be our onely direction and guide, & therefore the holie Ghost calleth the word of God a lantern vnto our feet, and a light vnto our paths, Psal. 119, 105. Prou. 6, 23. wherefore Moses exhorting the Israelits to embrace and obserue the law & word of God, telleth them that it is not onely their wisdom and vnderstanding in the sight of all people, but euen their life also, and the lengthning of their daies in the land: and that all the people of the earth shall be afraid of them therefore, Deut. 4. 6 and 28, 10. and 32, 47. wherefore the Lord complaineth of the neglect thereof, saying: I haue written vnto them the great things of my law, but they were counted as a strange thing, Hos 8, 12.

But the holie Ghost, by the pen of S. *Paul* hath set downe an inuincible \* reason to hold vs to the word of God, in all

\* S. Pauls general reason for the iust trial of true religion.

all our honour, beliefe and seruice to God: for faith he, whatsoeuer is not of faith, is sinne, Rom. 14, 23. And faith is by hearing, & hearing by the word of God, Rom. 10, 17. so we may safelie conclude with the Apostles words in this manner: Whatsoeuer is not of faith is sinne: faith commeth by hearing the word of God, therefore whatsoeuer we attempt in Gods worship and religion, otherwise then his word prescribeth, is sinne. If this wisdom of the holie Ghost be embraced & iustified (as surely it will of all Gods children) then will it confound the whole papale religion of making the Virgin *Marie*, any angel, or saint, a Mediator or Intercessor to God for vs: of image-worship, worke-merits, masse, purgatorie &c. al which, because they are not grounded, & warrated by the word of God (& therefore not of faith) are altogether sinfull, by the Apostles reason. But of some of these somewhat, as occasion serueth, afterward in particular. And for popery, we may see plainly by this treatise, being deriued frō the originall of the world, that it is a late-vpstart, haled into the world by peece-meale

Popenie.

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ale some 900. yeares ago, as hauing in  
ede a kinde of beginning, towards the  
d of the Apostles age, in certaine here-  
ces, the fore-runners of Antichrist, 2  
Thes. 2, 7. 2 Pet. 3, 16. 1 Iohn. 2, 18. and 4, 3.  
at especiallie after those 1000. yeares af-  
ter Christ (that Sathan was vnloosed, Reu.  
20, 2) crept the poisoned infection of an-  
christian doctrine into the Church of  
Christ (as all Church-histories, the wit-  
nesses of time, do testifie) patched vp to-  
gether by little and little of old confuted  
heresies through the working of Sathan  
(as Saint *Paul* prophecied) with all  
power, and signes, and lying-wonders  
and in all deceiueablenesse in vnrighte-  
ousnesse among them that perishe (And  
he addeth the reason why) because they  
receiued not the loue of the truth, that  
they might be saued, therefore God sent  
them strong delusion, that they might be-  
lieue lies, that all they might be dam-  
ned, which beleeue not the truth, 2 Thes.  
2, 9, 10, 11, 12. The holie Ghost foretold  
that they should depart from the faith &  
goue heed vnto spirits of error and doc-  
trine of deuils, speaking lies through hy-

a And yet both these are commaunded by the word of God, Gen. 1, 28. and 9. vers. 1, 3. Deut. 12, 20. Therefore this is a speciall note of antichrist so to opposte himselfe against God, 1 Tim. 4, 3. And touching our meats, by grace, or thanksgiuing, they are sanctified, 1 Tim. 4, 4. which thing (besides that our Lord himselfe visuallie obserued, Mar. 14, 19 &c) was also commaunded in the law. Deut 8, 10, and practized, 1 Sam. 9, 13.

pocrisie. And he descrieth them by the two most certaine tokens in stead of that they should commaund to abstine from diuerse meats, and forbid mariage among their votaries, 1 Tim. 4, 1 &c. And that they should be louers of their owne selues, couetous, boasters, proude, curi- speakers, disobediēt to parents, vnthankfull, vnholie, without naturall affection, truce-breakers, false-accusers, intemperate, despisers of them, which are good traitors, headie, high-mindett, louers of pleasures more thē louers of God, haue a shew of godlinesse, but haue denied the power thereof: (and he aduiseeth) Turne away therefore from such, 2 Tim. 3, 2 &c. S. Peter writeth likewise that they should teach damnable heresies, euen denying the Lord, that bought them, which they do in seeking righteousness by their owne workes, and Saints merits: by suborning strange intercessours with Christ, or besides Christ by their Masse, purgatorie, &c. by which they denie the force and efficacy of Christes death, and the merits of his passion, making him to die in vaine,



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any benefit to them, as *S. Paul* telleth  
those ceremonitarie Galatians, Gal. 2, 21.  
and 5, 2. and that through couetousnesse  
with fained wordes, they should make  
marchandise of vs, 2 Pet. 2, 1 &c. Saint  
*Iohn* setteth open the pedlarie-packe of  
their marchandise, by which their wares  
we may well perceiue what marchants  
Saint *Peter* meaneth, among which  
marchandise Saint *Iohn* reckoneth the  
soules of men, Reuelat. 18, 11 &c. Read  
the place, for it is notable, and you shall  
see that the verie wares wil plainly be-  
wray the marchants vnto you. We haue  
scene before that it is sinne to make either  
angel, the virgin *Marie*, or any other saint  
our aduocate, mediator, or intercessor to  
God for vs, not onely because the holie  
scriptures appoint none such: but for that  
also that it is Christs office alone, as him-  
selfe witnesseth, No mā cōmeth to the fa-  
ther but by me, Ioh. 14, 6. for there is one  
God, & one Mediator betweene God &  
mā, which is the mā Christ Iesus, 1 Tim. 2,  
5. And touching Christes mediation see a  
manifest exāple, Zechar. 1, 12 &c. where-  
fore the prophet *Iſai* calleth him the angel  
of

Papistieall mar-  
chants and their  
warehouse.

of Gods face, or presence, *Iſai.* 63, 9. *Rom.* 8, 34. *Hebr.* 7, 25. for by Ieſus Chriſt the true chriſtians offer the ſacrifice of praife alwaies to God (that is) the frute of the lippes, which confeſſe his name, *Hebr.* 13, 15. *Reuel.* 8, verſ. 3, 4. Let vs therefore (following the counſell of the Apoſtle) go boldlie vnto Chriſtes throne of grace (for he is our High-ſacrificer, and Mediator *Hebr.* 3, 1. and 5, 5 &c. and 6, 20) that we may receiue mercie, & find grace to helpe in time of neede, *Heb.* 4, 16. The *Psalmiſt* the more to incourage vs to frequent this throne of grace, exemplifieth vnto vs, by a compariſon of the leſſer, how readilie we ſhall ſpeede in our ſuites at Chriſtes throne, ſaying: *Moses*, *Aaron* and *Samuel* called vpon the Lord for pardon, & he heard them graciouslie, *Pſa.* 99, 6. How much more then may we be ſure to obtaine either for our ſelues, or for others, by the interceſſion of Chriſt the ſonne of God? *Rom.* 8, 34.

And here a little to enlarge this matter for our further inſtruction, let vs conſider that Chriſt is our Prophet, our High-prieſt, and our King, which three offices

of

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of Christ the Apostle plainlie describeth,  
Hebr.1. namely his prophetical office,  
vers.2. his priest-hod in these words: who  
hath by himselfe purged our sinnes. And  
his kinglie dignitie thus: And sitteth at  
the right hād of the maiesty in the highest  
places &c.v.3. & 10,12. Christ is therefore *A*  
*great Prophet* to interpret the mind & wil  
of God his father vnto vs, Deu. 18.v.18.19.  
Ioh. 1,18. & 6,45. Act. 3,22 &c. Ephe. 2,17.  
Heb. 1,2. touching our redēption, & eter-  
nal saluatiō in Christ, purposed with God  
before the world was made, Ephe. 1,4. by  
whose spirit the Prophets in olde time  
spake Gē. 6,6. 1 Pet. 1,11. & 3,19. 2 Pet. 1,21.  
*An euerlasting King* to rule vs, Isai. 9.v.6.7.  
Ezech. 37. vers. 22.24. Dan. 2,24 &c. Hof. 3,  
5. Psal. 132,11 &c. Luk. 1,32 &c. *And an*  
*Hgh-Priest* to reconcile vs vnto God his  
father, Isai. 42,6. Malac. 3,1. Col. 1,20 &c.  
1 Tim. 2,5. Hebr. 7,24 &c. and 9. vers. 11.  
12. by offering vp his owne bodie in sacri-  
fice vpon the alter of the crosse to paci-  
fie Gods wrath for our sinnes, Hebr. 10,  
10. 1 Pet. 2,24. which vnspotted, and holie  
sacrifice of his immaculate bodie was suf-  
ficient in it selfe to satisfie for all the sin-

nes in the world, 2 Cor. 5, 14. 1 Tim. 2, 6. Hebr. 2, 9: but effectually onely for the sinnes of the elect, and beleeuers, Iohn. 1, 12. which the holie Scripture calleth, The manie, Isai 53. verse. 11. 12. Dan. 9, 27. Mat. 26, 28. Hebr. 9, 28. This his priesthood the high priests of the law prefigured, Exod. 28. Hebr. 5 and 7. And Christ hath made all christians, priests vnto God, Reuel. 1, 6, to offer vnto him their bodies, Rom. 12, 1 a contrite heart, Psalm. 51, 17. praise and thankesgiuing, Psal. 116, 17. Hebr. 13, 15. and liberalitie towards the poor, Phil. 4, 18. Hebr. 13, 16. Iob. 29, 13. Psa. 116, 3. Touching his priuate life, from his birth till his baptisme, the Euangelists write little, because his humane actions in that space little concerned vs, sauing that his whole life was poore and miserable, Isai 53, 3, that we through his pouertie might be made rich, 2 Cor. 8, 9. he increased daile in wisdom, stature, and fauour with God and men, and was subiect to his parents, and exercised *Iosephs* carpentarie art. Luke. 2. vers. 51. 52. wherefore sometime the Jewes call him, The Carpenter *Maries* sonne, Mark. 6, 3. which name though

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though they gaue him in derision, yet was it more honourable then they imagined: for he was indeed, The great Carpenter of the world, Col. 1, 16. Hebr. 3, 4. The Iewes knew well that he was vtterly vnlearned, and so they confesse, Ioh. 7, 15. as also his Disciples were, Acts. 4, 13. whereof Saint *Paul* yeeldeth vs this reason, That our faith should not be in the wisdom of men, but in the power of God, 1 Cor. 2, 5. Therefore saith Saint *Peter*, If any man speake, let him talke as the wordes of God, 1 Pet. 4, 11. And Christ denieth that his doctrine was his owne (as he was man) but of God, Iohn. 7, 16: for indeed he was taught of God, Isai. 50. vers. 4. 5. And therefore was able, when he was but twelue yeares old, to aske the learned doctors such questions, that all that heard him, were astonied at his vnderstanding and answeres, Luke. 2. vers. 46. 47. Of his questions see an example, Mat. 22, 41 &c. At the age of 30. yeares he was baptized, Luk. 3, 23. as at that age also the Leuiticall priests were fully admitted to execute their office, Num. 4, 47. Christ (as it should seeme) was baptized the 15.

D

*Christ baptized  
the 15. day of  
September.*

Christ was  
baptized.

the .14.  
day of  
March.

day of September, in the feast of tabernacles, Leuit. 23, 34: for so are there iust those 1260. daies, Reuelat. 12, 6, from his baptisme to the 14. day of March (3. years & an halfe after) when he suffred his passion, according to the law, Exod. 12, 6. Mat. 26, 20 &c. which time of 3. yeares and an half (being the space of the cruel persecution of the Jewes church vnder *Antiochus*, Dan. 12, 11. 1 Machab. 1, 57. and 4, 52, 6, 16. and 2 Machab. 11, 33. who as he was the first tyrant, that euer durst attempt to alter the law of God, & religion of the Jewes, Dan. 8, 11. & 11, 38. 2 Mac. 6, 1 &c. so for his monstrous and beastlie rage against the High-saints, the people of God, Dan. 7, 8. he might most fitly serue Saint *Iohn* to patterne antichrist (an other *Antiochus*) aswell for the like barbarous crueltie against the lightes of the world, Phil. 2, 15. the starres, Dan. 12, 3, Hebr. 11, 12. and Host of heauen, the true Christians, Dan. 8, 10 &c. Reuelat. 8, 12. and 12, 4. and for the equall power giuen him of God thereunto, Dan. 7, 21. and 8, 12. and 11, 36. Reuel. 13, 7. as also for the semblable meanes of strength to accomplish his

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his tyrannie, Dan. 7. 7. Reuel. 13, 1. and 17. ver. 3, 7 &c. And lastly for the same iudgement and damnation of them both, by booke euidence, recording all their mischiefs against Gods people, to be tormēted in the fierie lake for euer, Dan. 7. vers. 10. 11. Reuel. 19, 20. and 20, 12. was likewise the space that Christ the head of his church, Eph. 1, 22. indured all indignities, euen to the shamefull death of the crosse, Phil. 2, 8, Hebr. 12, 2. Isai. 50, 6. as the Prince of our saluation consecrated through afflictions, because he that sanctifieth, & they, which are sanctified, are all of one, Hebr. 2. vers. 10. 11. And this space is also expressed sometime by halfe a propheti- call weeke, answerable to *Daniels* mid- weeke, Dan. 9, 27. viz. three daies and an halfe, Reuelat. 11, 9. sometime by 42 mo- neths, Reuel. 13, 5. sometime by a time, two times and halfe a time. Dan. 7, 25. and 12, 7. Reuel. 12, 14. All which varieties ex- presse yet one space of time, to signifie ra- ther a certaine measure of afflictions de- termined in Gods euerlasting purpose to conforme his Church (both of the Iewes and Gentiles) to the image of his owne

*He that  
sanctifieth  
& they that  
are  
sanctified.  
Hebre. 2 - 10. 11.*



Christ is  
 led by the  
 Holy  
 Spirit:  
 to be  
 tempted  
 of the  
 devill:  
 and Christ  
 haueing  
 meanes to  
 with-stand  
 the devill  
 when he  
 was led  
 to be  
 tempted.  
 So was  
 Adam  
 left to be-  
 tempted:  
 haueing free-will to with-stand  
 the devill if he would.

sonne, Rom. 8, 29. 2 Cor. 4. 11. 1 Pet. 5, 10.  
 then any certaine time of persecution,  
 which the church of Christ must indure  
 according to the will of God, Rom. 6, 6.  
 2 Cor. 1, 5. and 4, 10. Heb. 10, 36. 1 Pet. 3, 17.  
 And immediatly after his baptisme he  
 was visiblie replenished with the holie  
 spirit, Mat. 3, 16. Luk. 4, 1. And presently  
 led by the same spirit into the wildernesse  
 to be tempted of the deuil, Mat. 4, 1. Heb.  
 2, 18. and 4, 15. where he being among  
 wild beastes, Mark. 1, 13. which of old time  
 were wont to frequent the deserts along  
 the riuer Iorden, Zechar. 11, 3. continued  
 fasting 40. daies in holie meditation, be-  
 fore he entred that great worke of his fa-  
 thers businesse, which was inioined him  
 of God, in accomplishing the truth of  
 Moses law, by sealing vp, and fulfilling,  
 the vision and Prophet, and abolishing  
 the dailie sacrifice & oblation of the law,  
 Dan. 9. ve. 24. 27. through the one oblatiō  
 of himself, Heb. 9, 14. & 10, 14. wherby he  
 cancelled the handwriting of the ceremoni-  
 all law, which continuallie reuiued &  
 testified our sinnes against vs, Col. 2, 14.  
 and thereby brought in euerlasting righ-  
 teousnesse

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recounted for vs all, Dan. 9, 24. Hebr. 10, 14. *Moses* likewise at the giuing of the law had continued 40. daies fasting in the Lords presence vpon the mount, Exod. 34, 28. And *Elias* also at the restoring of the same law, was 40. daies miraculouſlie ſuſtained without any food, 1 King. 19. v. 8. 14. which miraculous abſtinēce of *Moses*, *Elias*, and of *Chriſt*, ſheweth the holie perfection of the law in it ſelfe, Rom. 7, 12. which was deliuered, reſtored, and a- bolished by one and the ſame miracle, though, through the infirmitie of our fleſhe, Rom. 8, 3, it could not yet with all that perfectiō make vs perfect, Heb. 7, 19. and 10, 1. but *Chriſts* one offering of him- ſelf hath made perfect for euer them, that are ſanctified, Heb. 10, 14. Thus therefore in the end of thoſe 40. daies, hauing put the Tempter to flight, he came forth and preached the glad tydings of our ſaluati- on, Mat. 4, 17. and 9, 35. euen the generall Iubilie of our euerlaſting freedome from the captiuitie of *Sathan*, ſinne, hell, and e- ternall death, Leuit. 25. verſ. 9. 10. Luk. 4. verſ. 17. 18 &c. And theſe three orders namely, kings, high-prieſts, and Prophets

were ordeined according to the law by  
 annointing, Exod. 40, 13. 1. Sam, 16, 13. 1.  
 King 19, 16. to shadow vnto vs the plenti-  
 full graces of Gods spirit, which was in  
 them by measure, Act. 1, 5. Eph. 4, 7. 1 Ioh.  
 2. vers. 20, 27. and 4, 13: but in Christ with-  
 out measure, Psalm. 45, 7. Luk. 4, 18. Ioh. 1,  
 16. and 3, 34. and 10, 36. Acts. 10, 38. as in  
 whom are hid all the treasures of wise-  
 dome and knowledge, Col. 2, 3. because in  
 him dwelleth all the fulnesse of the God-  
 head reallie, Col. 2, 9: for it pleased the fa-  
 ther, that in him should all fulnesse dwel,  
 Col. 1, 19, and of his fulnesse haue all we  
 receiued, and grace vpon grace, Ioh. 1, 16.  
 Eph. 4, 7. Tit. 3, 6. Psal. 68, 19. God hath for-  
 bidden all similitudes and likenesse of a-  
 ny thing either in heauen, in earth, or in  
 the sea (which lying in his channell, as it  
 were vnderbeareth the earth, Psal. 24, 2)  
 to worship them, or him thereby, vpon  
 paine of eternall death, not onely on the  
 spirituall adulterers themselues (that is,  
 the breakers of that spirituall wedlocke,  
 Ier. 3, 1, 32. Ezech. 16, 8) but euen to the 3.  
 and 4. generation of their adulterous po-  
 steritie, Exod. 20, 5. Read Hos. 2. vers. 2, 3.

4.5. And *Moses* exhorting the Israelites (as knowing that he should verie shortly after be taken from them) chargeth them diligently to attend to the law and commandements of the Lord, and especiallie that they should beware of idolatrie: for the Lord (saith he) spake vnto you out of the mids of the fire, and yee heard the voice of the words, but saw no similitude faue a voice. Take therefore good heed vnto your selues (for you saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire) that yee corrupt not your selues, and make you a grauen image, or representation of any figure, &c. Deut 4. vers. 12. 15. 16. whereby *Moses* plainlie sheweth that the Lord of purpose with-held from them all shew of figure and likenesse, causing them onlie to heare a voice (for none can expresse the image of a voice, as saith *Esdras*, 4 *Esdr.* 5, 37) because they should make no manner image at all: no, though it were possible for them to imitate the verie image of God himselfe to worship him therby, yet were it vnlawfull for them so to doo: for God is a spirit, and they that worship

v Albeit true christians worke not for reward, Rom. 4.4. but of dutie, Luke. 17. 10. yet our God, which setteth vs to worke, Mat. 20. 1 &c. of his owne meere bountie and fauour, Mat. 20. ver. 14. 15. hath promised to reward our workes, Mat. 10. 42. Luke 6. 23. Rom. 2. 7. Hebr. 6. 10. not for their worthinesse Job. 15. ver. 15. 16. and 14. 4. and 9. 3. Psal. 130. 3. Luke. 27. 10. but for his own free promise, Hebr. 10. 7. 3. and grace, Phil. 2. 13. Tit. 3. 5. which he approueth in the, 1sa. 43. 25. Micha. 7. ver. 19. 20. 2 Cor. 12. 9.

him, must worship him in spirit & truth, for the father requireth euen such to worship him, Iohn 4. 23 &c. Good workes also these marchants most grosse abuse, making them blasphemous, and derogatorie to the due merits of Christes death and passion, in in seeking merit by the: for the true Christians soule is purified in obeying the truth through the spirit, to loue brotherlie without faining, 1 Pet. 1, 22. mortifying the deedes of the bodie by the same spirit, Roman. 8. 13. for like as by faith he is made the child of God, Gala. 3. 26. euen so Christ dwelleth in his heart by faith to inable him to comprehend with all Saints the loue of Christ, which passeth knowledge, that he may be filled with all fulnesse of God, Ephes. 3. 17 &c. being made partaker of the godlie nature, in that he fleeth the corruption which is in the world through lust: ioining vertue with his faith, & with vertue, knowledge: and with knowledge temperance &c. 2 Pet. 1. 4 &c. for a christian is able to do all things through the help of Christ, which strengthneth him, Phil. 4. 13. eue to loue his enemies, to blesse them, that curse him,

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him, to do good to them that hate him, to pray for them which hurt him, and so kindlie resembling the naturall sonne of his heauenlie father, Mat. 5, 44 &c. whose workmanship he is created in Christ Iesus vnto good workes, which God hath ordeined, that he should walke in them, Eph. 2, 10. And not to be wearie of well doing, Gal. 6, 9. but (by the grace of God, Heb. 12, 28) to go forward in the worke of his saluation, with careful feare & trembling, Phil. 2, 12. And this is the true making his calling and election sure vnto his own hart & soule, as Saint Peter willeth, 2 Pet. 1, 10, which else is vndoubtedlie sure vnder the Kings broad seale with God, as Saint Paul testifieth, 2 Tim. 2, 19. It is most certaine therefore, which the Apostle saith, that we are ingrafted by baptisme with Christ to the similitude of his death and resurrection, knowing that our old mā (that is, the works which by nature we haue drawen from sinfull Adam) is crucified with Christ, that the course & reigne of sinne in our mortall bodies might be destroyed, seing we are dead with Christ, as touching sinne (as our dipping in the water

c There be two kinds of feare in holie scripture, a filiall, or childly feare, proceeding of the reuerence of Gods maiestie, Ier. 3, 22. and loue of his mercie. Pl. 130, 4. Prou. 23, 14. Iſai. 66, 3. Ier. 2, 19. Mal. 1, 6. 1 Ioh. 4, 18. And a seruile, or slauish feare, proceeding from an euill conscience abhorring and trembling at gods presence, Gen. 3, 8. Deut. 28, 65. Iſai. Prou. 29, 25. Iſai. 57, 20. Hab. 2, 4. Iam. 2, 19.

¶ If, when the Lord, who with a word of his mouth made heauen and earth, *Pl. 33, 6.* shall likewise with his word raise vp the dead out of their graues at the last day, *Ioh. 5, 28* none will thinke that they haue any power in that worke to quicken themselves: why in our spirituall rising from sinne, wherein we were dead, *Eph. 2, 1.* when hee sayth vnto vs, Awake thou that sleepest and stand vp from the dead, & Christ shall giue thee light, *Eph. 5, 14.* Should we once dreame that we are helpers with Gods grace & for our sufficiencie is of God, *2 Cor. 3, 5.* who worketh in vs both the will and the deed, euen of his good pleasure, *Phi. 2, 13.* And keepeth vs by his power through faith vnto saluation, *1 Pet. 1, 5.* read *Rom. 8, 30. & 9, 16.* See S. Pauls conclusion, *Rom. 3, 28.* where he opposeth faith to the whole law, *vers. 21, 22.* and *4, 13,* &c. Read *Phil. 2, vers. 6. 9.* and *Gallat. 3, vers. 11, 12.* *Ioh. 1, 17.* *1 Iu. 3, 5.*

water of Baptisme signifieth) but are risen againe to a newnesse of life vnto God in Iesus Christ (as our taking vp againe from the same water presenteth) giuing our bodies as instruments and seruants of righteousness and holinesse of life, *Rom. 6, 5* &c. For our Lord Iesus hath therefore redeemed vs with his most precious blood from that dreadfull and damnable state, wherein our father *Adam* was, when he fled to the trees for a vaine couert from the Lords presence in Paradise, that we now being deliuered out of the bands of Satan, and the hands of the wicked our enemies spirituall and corporall, might serue him without feare in true holinesse, and righteousness all our life long, *Luke 1. vers. 74. 75.* And not that we should merit any thing of our saluation by our works (as those Marchants teach) and so deny the Lord that bought vs; for when we haue done all those things, which are commanded vs, we are vnprofitable seruants, and haue done but that, which was our dutie to do, *Luk. 17, 10.* for Iesus Christ



*Of mans transgression.* 47

Christ alone hath made vs his peculiar  
people, and sheepe of his pasture, and not  
of our selues, Psal. 100. 3. And as all were  
dead in *Adams* transgression, so Christ  
died to redeeme all, that they which liue;  
should not henceforth liue vnto them-  
selues (as they did in ignorance before  
their calling, Rom. 6. 19. Tit. 3. 3. 1 Pet. 1,  
4) but vnto him which died for them,  
and rose againe, 2 Cor. 5, 15: who his own  
selfe alone hath trodden the wine-presse  
of the bloodie furie of all our spirituall e-  
nemies, Sathan, sin, hell, death &c. for the  
rescue of his church, and redemption of  
his people, euen by the might of his own  
arme, without any helper, Isai. 59, 16, and  
63. vers. 3, 5. Heb. 1, 3. and freely bought  
out our transgressions by his bitter passi-  
on, and purchased for vs Gods euerla-  
sting fauour again, and that vnspeakably  
more abundant, Ioh. 10, 10. Rom. 5, 17.  
and 8, 17, and more sure, 1 Pet. 1. ver. 3. 4. 5.  
(through the same his obedient sufferings  
for vs, Phil. 2. 8. Hebr. 5, 8) then euer had *A-*  
*dams* in his innocent roialty. Good works  
then serue to many excellent purposes,  
but chiefly to the glory of God, as our

Lord commandeth, Mat. 5, 16. And they so testifying our faith and obedience towards God in the sight of men, do iustifie vs before men, as *S. Iames* witnesseth *Iam. 2. ver. 22. 23. 24.*

Thus haue we seene that Iesus Christ is the only, and all sufficient means ordained of God, before the foundation of the world, for the only saluation of the holy Patriarkes and Prophets, and of all men euen from *Adam*, in all ages, as wel before the comming of Christ in the flesh, as after, to the worlds end: so that the saying of the Apostle is clearly veresified: Iesus Christ yesterday and to day, the same also is for euer, *Heb. 13, 8.* Hereby likewise we see, that their purgatorie is but the Popes painted fire, and is not in the scriptures, as also no one point of poperie is, & therefore all sinfull. And for Purgatorie, it was deuised of the heathen Atheists long before the daies of any Pope, within the compasse of those 1864 yeres, wherein we sayd that *Abraham* and his posteritie were separate from the Gentiles, which space the Apostle calleth the Times-past, wherein God suffered the Gentiles to walke

*Act. 4, 12. & 15,  
11. 1. Pet. 1, 20.  
1 Ioh. 5, 11. Heb.  
11, 2. & 6.*

Purgatorie.

And they walke in their own waies, Act. 14, 16. And  
hence to herein, after a sort, the Lord hid him-  
self from them, as Isai speaketh 45, 15, as  
necesseth contrariwise the same Prophet foretold  
that the Lord would discouer his holy  
Christ in the sight of all the Gentiles, that  
ordained the ends of the world might see the sal-  
vation of God, 52, 10. Of those Heathen (I  
the holy say) and in that time, a kind of Purgatorie  
all men was inuented by their vaine Poets and  
before Philosophers (who were the diuines of  
as of the Heathen) as in the writings of *Plato*  
and *Virgil* it appeareth, from whom these  
lesus worthy marchants (for faile of scripture)  
e also haue cosoningly gathered the dead coles  
e wise of their Purgatory, & blown vp the same  
t the so vehemently with the boistrous belows  
crip- of their own hot burning breath) that they  
is, & haue made it nothing lesse, if not much  
orie, more) terrible, for the time, then hell it self.  
eists A diuelish deuise meerly forged of these  
thin merchants, wherby (as also by their masse)  
erin they made merchandise of mens soules, as  
ritic *Peter* and *John* foretold vs. Yet is there  
nich a double Purgatorie, or purgation of  
past, Christians in this life: The one is, where-  
s to by we are cleansed from all our finnes by  
like the

the blood of Iesus christ, Heb. 1, 3. 1 Ioh. 1, 7. Reuel. 1, 5 which vvas also signified vnder the law by that blood offered, Leuit. 17, 11, vvhich see how the Apostle interpreteth 1 Hebr. 10, 1 &c. For almost al things vvere by the law purged vvith blood, and vvithout shedding of blood is no remission, Heb. 9, 22. This our first purgation is figured also by baptisme, where our washing in the vvater (or new birth, Tit. 3, 5) betokeneth our putting on of Christ, Gal. 3, 27. vvhich in the Reuelation is called the vvwhite raiment, Reuel. 3, vers. 4, 18, and is named of *S. Paul*, the new man, vvhich after God is created in righteoussesse and true holinesse, Eph 4, 24, which is to mortifie the deedes of the body by the spirit, Rom. 8, 13, and to put off the sinfull body of the flesh, Col. 2, 11, that is, to crucifie our old man, that the body of sin might be destroied, that henceforth vve should not serue sin, Rom. 6, 6, for they that are Christs, haue crucified the flesh vvith the affections and lusts, Gal. 5, 24. read Col. 3, 5, and Tit. 2, vers. 11. 12 &c. Our other purgation is by the fire of afflictions and persecutions, Dan. 12, 10, which

which all that will liue godly in Christ  
 Iesus must indure, Psal. 34, 19. Phil. 1, 29.  
 1 Tim. 4, 10. 2 Tim. 3, 12. 1 Pet. 1, ver 6, 7:  
 that the triall of our sayth being much  
 more precious then gold, that perisheth  
 (though it be tried by fire) might be found  
 vnto our praise and honour, and glory at  
 the appearing of Iesus Christ, whom wee  
 haue not seene, and yet loue him; in  
 whom now though we see him not, yet  
 do we beleue and reioice vwith ioy vn-  
 speakeable and glorious, receauing the  
 end of our faith, euen the saluation of our  
 soules, 1 Pet. 1. ver. 7, 8, 9, for if we be with-  
 out the corrections whereof all the faith-  
 ful are partakers, then are we bastards and  
 not sonnes, Hebr. 12, 8. And here wee may  
 see that *Beldad* argued very absurdly a-  
 gainst *Iob*, in reasoning thus: If thou wert  
 righteous, God would not afflict thee, but  
 he afflicteth thee, therefore art thou vn-  
 righteous, *Iob* 8. ver. 6, 20. Wherefore *Iob*  
 confuteth this absurditie in the next  
 chapter, vers. 21, 22. These afflictions of the  
 faithfull were most liuely represented by  
 the beasts diuided in the middest, in the  
 couenant that God made with *Abraham*,

where the foules fell vpon the carkases, & the Lorde went betweene those diuided peeces of the beastes with a smoking furnace and firebrand, Gen. 15. verse 10. 11. 17. to teach *Abraham* that his posterity should suffer many and diuerse afflictions, to be rent and torne in peeces, & tried with fire & fagot, as the lord there in a word plainly expresseth, verse 13. Exod. 2, 11. Heb. 11. verse 36. 37. In the law likewise this was prefigured, where they were commanded in all their oblations to offer salt, Leuit. 2, 13. which Christ himselfe thus enterpreteth: Euerie man shall be salted with fire, and euerie sacrifice shal be salted with salt, Marke 9, 49. This sacrifice is euerie Christian mans bodie, which he is bound of dutie and seruice (euen by reason Rom. 6, 19.) to giue vp, and offer holie and acceptable vnto God, Ro. 12, 1. for to this end our sauiour saith to all: If any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me, Luke 9, 23. I am loth to be longer in this point, yet since we are come thus farre into the field of Christian combats, let vs at the least take a suruey of the battell: for it may

may be though we comenow but only to  
 see the host, as *Dauid* did, 1 Sam. 17. vers.  
 17. 20. that the Lord will one day call vs  
 forth as he did *Dauid*, to fight against  
 Goliath, verse 49 &c. For howsoever  
 worldlie souldiers are discharged either  
 for infirmities, or age: yet none are ex-  
 empted from this christian warfare, but  
 all (euen from children, Mat. 19, 14) that  
 feare God, must prepare theselues to this  
 warfare, which is not against flesh, and  
 bloud, but against principalities, against  
 powers, against worldly gouerners, the  
 princes of the darknesse of this world, a-  
 gainst spiritual wickedneses, which are in  
 the hie places, Eph. 6, 12. The weapons of  
 this warfare are the verie whole armour  
 of god, Eph. 6, 11 &c. by which Christ our  
 Captaine hath alreadie conquered all the  
 power and kingdome of Sathan for vs,  
 Isai. 59. vers. 16. 17. 18. Wherefore Saint  
*Paule* as an Heralte about to crie an Al-  
 arme in this great host, biddeth vs to be  
 strong in the Lord, and in the power of  
 his might, Eph. 6, 10. And to watch, stand  
 fast in the faith, to quit vs like men, and  
 be strong, 1 Cor. 10, 13. And he sheweth  
 E



the meanes how we may so do, namely by continuing in one spirit, and in one mind, fighting together through the faith of the Gospel, Philip. 1, 27. *S. Iohn* also (to comfort vs) before we haue giuen one stroke, telleth vs that we haue already gotten the victorie, and overcome the wicked one, that is the Deuil, 1 Ioh. 2, 13. This might seeme vnto vs a paradox, but that we cannot forget our grand captaine Christ, the head of his bodie the Church, Col. 1, 18. who hath spoiled the principalities, & powers, and triumphed ouer them in his crosse, Col. 2, 15. and so cast out the prince of this world, Ioh. 12, 31. & overcome the world, Ioh. 16, 33. Thus therefore against Satan, and his kingdome, with all our spirituall enemies, being first subdued by Christ, we are set to fight that we might be most sure of the victorie, seeing our Captaine hath giuen them their deaths wound. Wherefore now if we do but resist the Deuill (in a stedfast faith, as *S. Peter* aduiseeth, 1 Pet. 5, 9) he will flie fro vs, as *Saint Iames* saith, Iam. 4, 7. We see then that Christ our Captaine dealeth with vs in this christian fight, as  
Cap-

*Of mans transgression.* 55

Captaine *Ioshua* did with the chiefe warriors of Israell in the Lords battell against the Amorits, who causing the 5. Kings of the Amorits to be brought out vnto him forth of the caue at Makkedah, where for feare they had hid themselues, said vnto the chiefe of the men of war, which went with him: Come nere, set your feet vpon the neckes of these kinges &c. feare not, nor be faint-hearted, but be strong: for thus wil the Lord do to all your enemies, against whom yee fight, *Iosh. 10. vers 24.*  
5. And though we be able to do all things through the help of Christ, which strengtheth vs, *Phil. 4. 13.* for it is he, that shall tread downe our enemies, *Psal. 110. 13.* yet whatsoeuer faileth in vs to performe against our spirituall aduersaries, that Christ himselfe most tenderlie effecteth for vs, as good Captaine *Gideon* did touching those kinges of *Midia*, *Zebah* and *Zalmunna*, against whom *Jeher* his eldest sonne durst not draw his sword, *Iud 8, 20.* yea we shall walke vpon the lion and the aspe, the yong lion and the dragon shall we tread vnder feete, *Pf. 91, 13.* for euen like as in olde time Christ

was the Captaine and guide vnto the Israelites to conduct them safely through the great and terrible wilderness in the borders of *Moab*, wherein were fierie serpents, & Scorpions, Deut. 8, 15. which conduction (as the Prophet noteth) ought neuer to be forgotten, Iere. 2, 6. Euen so Christ hath giuen vs power to tread on serpents and scorpions, and ouer all the power of the enemy, that nothing may hurt vs, Luk. 10, 16. Isa. 11, 6. & 65, 25. Hol. 2, 18. Notwithstanding the that for Christs sake we be killed all day long, & counted as sheep for the slaughter: yet in all these thinges we are more then conquerors through our Captaine, that loueth vs, Rom. 8. verse. 36. 37. for though we walke in the flesh, yet we do not war after the flesh: for the weapons of our warfare are not carnall, but mightie through God to cast downe holdes, casting downe the imaginations, and euerie high thing, that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the ordinance of Christ, 1 Cor. 10. vers. 3. 4. 5. And our Captaine is faithfull, which will not suffer vs to be

e For an exāple hereof see with what violence Satans power falleth down at the Apostles preachings, Luk. 10, 18. Read act. 24, 26. where Paul a prisoner maketh Felix the presidēt to quake.

[obedience]

temp-

the Iſtaempted aboue that we be able, but will  
through euen giue the iſſue with the tentation,  
e in th that we may be able to beare it, 1 Cor. 10,  
e fieri 3. Therefore let vs not be afraid for any  
.which errour, 1 Pet. 3, 14. But as our Captaine  
ough eſus, that he might ſanctifie the people  
euen ſo with his owne blood, ſuffred without the  
ade on gate: euen ſo let vs go forth out of the  
all the campe, to this fight bearing his reproch,  
g may Heb. 13. verſ. 12, 13. Knowing this, that if  
.Ho we ſuffer with Chriſt, we ſhall alſo be  
Chriſt glorified with him, Rom. 8, 17. & though  
ounted we know, that this our ſtrife againſt ſin  
l theſe (Hebr. 12, 4) is alway in our Captaines  
uerers fight, Pſal. 33, verſ. 18, 19. yet the more to  
th vs encourage vs thereunto he telleth vs that  
walk he knoweth our tribulations. Reuel. 2, 9.  
er the for he knoweth whereof we are made, Pſ.  
are are 103, 14, and is touched with the feeling of  
od to our infirmities, becauſe his owne ſelfe  
the i was in all thinges tempted in like ſort,  
, that Hebr. 4, 15. therefore he ſupporteth vs,  
ge o when we faint, and ſaith to euerie one of  
e eue vs: My grace is ſufficient for thee, 2 Cor.  
riſt, 12, 9. feare none of thoſe thinges, which  
ine is thou ſhalt ſuffer, but be thou faithful vn-  
to be to the death, & I wil giue thee the crowne

of life, Reuel. 2, 10.

Masse.  
 Heb. 2, 17. & 3, 1.  
 & 4, 14 & c. & 5, 5.  
 & 6, 20. & 7, vers.  
 15, 21. and 8, 1. and  
 9, 11. and 13, 12.

Their Masse likewise is most flatlie against the word of God: for whereas Iesus Christ is our onlie High-sacrificer to offer and present vs blamelesse in his own merits and righteousnesse vnto God his father, and that by offering vp his bodie on the crosse for our sinnes once for all, Heb. 9, 25 & c. and 10. 10 & c. These marchants haue of their owne braine deuised a strange sacrifice, and priests for the nonce, to offer it in Christs stead to God, as propitiatorie both for the quicke and dead, which contumelious blasphemie vnto Christ (besides that so they crucifie againe to themselues the sonne of God, and make a mocke of him, Heb. 6, 6) who seeth not to be wickedlie deuised of those marchants to make marchandise of Gods people for their owne filthie lucre?

f The Iewes  
 falslie charged by  
 the Papistes.

And where they say as blasphemously (for all their cosoning is blasphemie, Reuel. 13. 1) that the Iewes<sup>f</sup> haue falsified and corrupt the old Testament, and therefore that the doctrine thereof is doubtful, they speake most ignorantly and vntrulie: for we haue Christes word to the contrarie,  
 who

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59

who saith: <sup>a</sup> Verilie I say vnto you, till  
heauen and earth perish, one iot, or one  
title of the law shall not scape, Mat. 5, 18.  
Of all the <sup>b</sup> Hebrew letters of the Iewes,  
their jod was the least, which (after the  
Greeke) is called a jote, and (for the lit-  
tlenesse) a little: whereby our Lord, to  
signifie the integritie of the old Testa-  
ment, here warranteth vnder an oth that  
not euen so litle of the law shall faile. Be-  
sides, our Sauour rectifying the false in-  
terpretations of the law by the Scribes &  
Pharisees, neuer chargeth them of alter-  
ing anie text thereof: yea rather he cō-  
firmeth the puritie of the law, by sending  
the people to the diligent reading of *Mo-  
ses* and the Prophets, Mat. 23, 1 &c. Luk.  
10, 26. & 16, 29. Iohn. 5, 39. And there is no  
one point of doctrine contained in the  
new Testament, that is not also confir-  
med, and approued by the old, Luk, 24,  
44. Act. 17. vers. 2, 3. & 26, 22. 1 Cor. 15.  
vers. 3, 4. And the new Testament is the  
accomplishing and fulfilling of the olde,  
Mat. 5, 17. Rom. 10, 4. But as these Mar-  
chants haue most falslie belied the Iewes  
for the old testament, so they themselues

<sup>g</sup> That place is  
otherwise taken:  
but the plaine  
wordes of the  
text wash this  
crime away.  
<sup>h</sup> The prickles  
which now are v-  
sed for vowels in  
reading that  
tongue, were in-  
uēted 400. yeares  
after by the Mas-  
sorites.

Mat. 5, 21 &c.  
& 15, 4 &c.

little

i The Papistes  
blasphemouſlie  
miſcall the holie  
ſcriptures, & why.

haue verie deſpitefullie blaſphemed the new teſtament, and holie ſcriptures (and all becauſe they tell vs how theſe iugling marchantes coſen the world) terming the a noſe of waxe: a ſhipmans hoſe: an yn-ken goſpel: to be of no better authoritie then *Æſopes* fables: and moſt wickedlie cenſuring the holie Ghoſt, the compoſer of *Dauids* Pſalms, with that prophane verſe:

*Scribimus indocti, doctiq; poemata paſſim.*  
*Whole bookeſ of verſes commonlie,*  
*Aſwell th' unlearnt, as learnt write we.*

This is that Torch-blaſing-ſtar worm-wood, which infecteth the pure waters of Gods word with his bitter blaſphemies, whereof they die that drinke it, Reuel. 8, 11. reſuſing the waters of life, Iohn. 4, 10. Therefore turne away from ſuch, faith the holie ghoſt, 2 Tim. 3, 5. And, go out of her, my people, that you be not partakers in her finnes, and that ye receiue not of her plagues, Reuel. 18, 4.

And here becauſe we are come to S. *Iohns* Reuelation, which containeth a generall prophecie of all the afflictions (generall and particular) that the Church of Chriſt



*Of mans transgression.* 61

Christ shall endure till the last day, and by most euident tokens pointeth at Rome, from whence those evils should issue: let vs giue the Catholiks a tast of that their filthie cage, Reuel. 18, 2) by viewing the intercourse of Gods scourge among the wicked. The <sup>k</sup> Babylonians, the most ancient afflictors of the church of God, Gen. 10. verse 8, 10) hauing a long time tyrannized in the world, at length, by the providence of God, grew to such an head, that they ouercame manie and mightie nations, Ierem. 25 & 27) in so much that they presumed, and preuailed against the Lords people, leading them away captiues, and destroying their citie and temple, in reuenge whereof, they were vanquished of the Medes and Persians, Iere. 50, 28. & 51, 11. Dan. 5, vers. 30. 31. The Macedonians snbdued the Medes & Persians, Dan. 7, 6. and 8. vers. 5. 6. 7. 20. 21. The Seleucians, or Asians, suppressed the Macedonians, Dan. 7, 7. The Romanes foiled the Seleucians, Dan. 11. vers. 30. 44. Finallie, the Romanes by litle and litle through mutuall dissention and ciuil discord hauing altered and diminished their

Rome.  
k Nimrod, Chas  
nephew, built Ba-  
bylon, and Nini-  
ue of the Assyri-  
as, by which two  
countries Gods  
church of the  
Iewes indured  
manie times most  
cruell tyrannie, &  
at length misera-  
ble captiuitie:  
Israel by the Assy-  
ri-  
as, anno mundi.  
3264.  
2 King. 17, 6. and  
122. yeares after  
Iudah by the Ba-  
bylonians, ibid. 24.  
10 &c. Ier 50, 17.  
wherefore the  
Lord assureth his  
church to be es-  
peciallie reuēged  
of these two, Mic.  
5, 6.

owne state, first begin to persecute Christ in his swadlings & infancie, forcing him to be layd in a manger, Luke 2, 7. Secondly, they most vniustly exacted Tribute of him being the great kings sonne, and therefore free, Matth. 17, 24 &c. Thirdly, they condemned him to death, Matth. 20, 19. Iohn. 11, 48 & 18, 35. & 19, 15. Act. 4, 27. Reuel. 11, 8. And lastly, they destroyed the Citie and Temple, Dan. 9, 26. Luke 21, 20, as the Babylonians had done before, and why shall they not haue the Babylonians reward, euē viter destruction for the same? Read Zech. 14. ve. 1. 2. 3. The holy Ghost calleth this ougly cage and cursed citie Rome, for the filthinesse thereof, Sodome: and for her crueltie to Christs Saints, Egypt: and in respect of Pilate the Roman Deputie that deliuered Christ to death, Ioh. 19. vers. 15. 16, he calleth it the place where our Lord was crucified, Reu. 11, 8. And euen like as the former Babilō, in the East parts of the world most cruelly afflicted Gods people the Iewes, Isa. 47, 6. Ier. 50, 17: so this Citie in the West S. Iohn calleth Babylon, Reu. 16, 19. & 18, 2 &c. which (by the spirit of prophcie

1 This notable destruction and desolatiō by the Romanes, as well for the auncient prophcie so long before, as for some future & straunge euent, our Lord him selfe aduiseeth vs euerie one to consider, Mat. 24, 15.

phetic) he saw should no lesse cruelly persecute the Saints & seruants of Christ. And for this similitude of Rome with Babylō, S. Iohn calleth Rome, or rather Antichrist the king of that Antichristian vsurpatiō, by the Hebrue word *abaddon* (destroyer, Reu. 9, 11) as the prophets *I say* & *Ieremy* had many hundred years before called old Babylon, & the king therof. And because *Iohn* wrot to the Greek churches of<sup>m</sup> Asia, Re. 1, 4 he interpreteth the hebrue in their own tong, *Apollyon* (destroyer) as S. *Paule* likewise calleth him the son of perdition, or destruction, 2 Thes. 2, 3. And S. *Peter* respecting their whole corporation, nameth them, priuy-inbringers of the heresies of destruction, 2. Pet. 2, 1. Wherefore *Irenaus*, or some graue father in that age, haue wisely (as the holy Ghost aduised, Reu. 13, 18) gathered his characterie name of the Greeke *λατῆινος*, and, *ἐκκλησία ἰταλικὰ*, both which exactly containe that number ( *χξς* ) 666, the Beastes name: the former noting Rome, the Citie, and language of Antichrist; the latter, Italie, his peculiar Church and countreye. VVhich Citie, the Angell telleth *Iohn* is built vpon seuen moou-

Isa. 21, 2.

Iere. 51, 25.

m This was Asia minor, where Iapheths sons inhabited, among whom S. Paule had long before this time planted the Gospell, Act. 19. ver. 7. 10. 26. & 20, 18 &c And were thus through pietie perswaded to dwell in the Tents of Sem, Gen. 9, 29. as likewise for pollicie they were perswaded 500 years before to dwell, and confederate with Sem against Babylon, Isai. 21, 2. Gen. 10. ver. 2. 2. 2. Antichrists characterie name.

Georg. 2. 1 Trist.  
El. 4 & 3. 7.

64

## A Treatise

n Because Anti-  
christ must sit in  
the temple of God,  
(i. presume autho-  
ritie ouer matters  
of Christian faith  
& religion, 2 Thes.  
2, 4) And haue a  
shew of godlines,  
2 Tim. 3, 5. the ho-  
lie spirit, to helpe  
our infirmities,  
speaking euidently  
(as S. Paul testifi-  
eth, 1 Tim. 4, 1.  
which S. Iohn cal-  
leth spirituellie,  
Reuel. 11, 8) lay-  
eth out in open &  
plaine termes the  
name, Mysterie,  
written in the  
forehead of Anti-  
christ, calling it  
Great Babylon,  
the mother of  
whoredomes and  
abominations of  
the earth. Re. 17, 5  
o The Pope can  
be content to  
weare Christes  
scarlet robe, be-  
cause (howsoeuer  
it was put vpon  
Christ in mocke-  
rie) it represented  
a kinglie maiesty,  
Mat. 27, 28. but  
yet he will haue it  
also adorned with  
golde, precious  
stones, & pearles,

taines Reuel. 17. vers. 9. 18. As also *Virgil*,  
and most plainly *Ouid* (more then once)  
doth witnesse Rome to be:

*Sed, qua de septem totum circumspicit  
orbem*

*Montibus, imperij, Roma, deumque lo-  
cus.*

*My home is Rome imperiall,  
the place of gods no doubt:*

*Which from seuen mountains doth behold  
the whole world round about.*

This Romish Babylon, & papall cor-  
poration S. Iohn calleth not a Virgin (as  
yet the Prophet Isai named old Babylon,  
Isai. 47, 1) but an abominable who-  
rish woman, who, for her filthie<sup>n</sup> forni-  
cations and whoredomes, far more im-  
pure then Babylon, was far vnfit for so  
puer a name. Reuel. 17. vers. 3, 5. He descri-  
eth her coulers to be purple and<sup>o</sup> skar-  
let, as the Pope himselfe, and his Card-  
inals euen at this day vse to weare, Reuel.  
17, 4. And finallie, to remoue all doubt of  
that cruell citie, the Angel certifieth *Iohn*  
that it is that great citie which ruleth o-  
uer the kings of the earth, which then,  
when  
that so it may bethe true liuerie of Antichrist, Reuel. 17, 4.

when S. Iohn wrote that Reuellation, was Rome, Reu. 17, 18. And that in it (that is, within the far & wide vsurped power & iurisdiction thereof) was found the bloud of all the Prophets and Saintes, that were slaine vpon the earth, Reuel. 18, 24. No maruell then, if the Romanes, beginning so cruellie with Christ, and ioining with the Iewes to crucifie the Lord of glorie, hold on stil in all impious and superstitious rage against the true christians: and, being absurde and reprobate in doctrine concerning the faith, be derided, and detested of all good men, whom Christs seruants shall at length vanquish most gloriousslie, and reward them double according to their workes. The spirit of God hath commaunded so, and we are sure it will be so, and haue good hope to see it so. Reuel. 18, 6. for their great city (that is, their former large vsurped power ouer manie countries and nations) is alreadie diuided into three partes, Reuel. 16, 19: for of that large Romish corporation some nations are become true Christian protestants, as, England, Scotland, Germanie, Denmarke &c. some hold still the

**p** With such glorious titles it pleaseth the Lord to beautifie the professors of his word as Da. 7. 18. & 8. v. 10. 24. & Pl. 105. 15.  
**q** S. Iohn setting down Ar-mageddon, addeth withall, that it is so called in Hebrewes, wherby he would haue vs to search the old Testamēt for the true sense & meaning of the storie: & so much also he meant by Abaddon before, in which word he expresseth the Prophets therunto alledged, paraphrastically, the more to stir vp our desire in seeking out the truth.

Romish religion, as: Italie, Spaine, and the countries vnder their tyrannie; some are neither, as the kingdomes and countries won from Antichrist by the Turke, Reuel. 9. verse 14. 15. 20. with all other Atheists & Sectaries among the two former sorts. The Lord hath graciously begun their ruine in diuerse of those tenne kingdomes, which sometime wholly bent their power to assist the Beast, Reue. 17. verse 12. 13: but now a good part of them forsake and hate the Beast, Reu. 17. verse 16. 17. And, as we haue heard that those deuillish spirits are gone forth vnto the kings of the earth to gather them (in their holy League, as they call it) to the battell of the great day (for their vsuall speech is, that they hope for a day, but the holy Ghost saith) of God almighty: so we looke when they shalbe gathered (as blessed be God, we saw a faire beginning in the yeare 1588, when they compassed the <sup>p</sup> Tents of the Saints about, & the beloued Citie, Reuel. 20, 9) at <sup>q</sup> Ar-mageddon, Reuelat. 16, 16. For Saint Iohn alluding to Magiddon, or Mageddon, which was a region in Iudæa towards the mediterrane

*Of mans transgression.* 67

Ar-mageddon in the tribe of *Manasses*, calleth it Ar-mageddon ( the mountaine of the slaine) and of purpose addeth Ar (mountaine) to Mageddon, because of mount Tabor, which being strongly enuironed with other neare mountaines, *Ier.* 46, 18, was within the coast of Mageddon, wher-on *Barak* and *Debora*, with their armie, expecting the comming of *Sisera*, most wonderfully discomfited king *Iabin*, and his complices, the maine Reliques of the Canaanites, and most despitemfull enemies of Gods Church, *Iudg.* 4. verse 6. 12, 15. & 5. verse 18. 19. *Psal.* 83. verse 9. 10.

In that Mageddon also at the brooke *Kishon* *Elias* slue the idolatrous Prophets of *Baal*, 1. *King.* 18, 40. The holy Ghost therefore, leading vs to that place and victorie, would put vs in most certaine hope and expectation of the like, and verie rare victories of the idolatrous Papistes, the sworne aduersaries of the true Church of Christ. And, for confirmation of this Truth, *Debora*, by the power of the spirit, winding in all Gods aduersaries together on an heape, concludeth her Epinice or song of her triumph with



this acclamation : so let all thine enemies  
perish, ô Lord. Amen. read Psalm.83.

*Pfal.90.2.*

*found out }  
a redeemer }*

Thus haue we brieflie scene how the  
Lord God, being before all beginning, &  
from euerlasting hath by his wonderfull  
workmanship of the world, declared his  
eternall power and Godhead vnto men,  
creating all things for the benefit of mā,  
and man himselte to feare and loue the  
Lord : who, being created in holie inno-  
cencie, and made the soueraigne of all  
earthlie creatures, wittingly, and wilful-  
lie transgressed the commaundement of  
his Lord, whereby he most iustlie procu-  
red eternall death to himselte, and to all  
his posteritie. But the Lord vnspeakably  
rich in mercie, found out a Redeemer, e-  
uen of the seede of the woman, the Man  
Iesus Christ the righteous, the verie son  
of God, who, after manie promises of his  
comming in fundrie ages, when the ful-  
nesse of time was come, being miraculou-  
lie conceiued by the holie Ghost, in the  
wombe of a virgin, became man, to suffer  
for man, that death, which all man-kind  
had rightly deserued, and so both freeing  
vs from the punishment of sinne, and  
clearing

*Of mans transgression.*

69

clearing vs from the guiltinesse thereof, hath set vs at peace againe with God, and purchased an inheritance immortall and vndefiled, and that fadeth not away, reserved for vs in heauen, and not committed anie more to our owne keeping (as it was to *Adams*) for the Lord himselfe sustaineth our lot, Psal. 16, 5. and keepeth vs by his power through faith vnto saluation, which is prepared to be shewed in the last time, 1. Pet. 1. 4. requiring of vs that we should not nowe liue vnto our selues, but vnto him, that died for vs, and rose againe, that we likewise should rise to a newnesse of life in holinesse, righteousness and Christian sobrietie in this present world, looking for the blessed hope, and appearance of our Saviour Iesus Christ, to euerlasting life.

Resolue now thy selfe, Christian Reader, resigne all earthly affections, Col. 3.

1. 15. Eph. 1. 13. we delight in the law of God, & take no pleasure in sin, Heb. 11. 25. but are grieved with sin, 2. Pet. 2. 8. and say with S. Paul: I do not the good thing, which I would but the euil, which I would not, Rom. 7. 19. And every one, whose heart and conscience can truly thus perswade him, is vndoubtedly the elected child of God. Where contrarily, the reprobate delite in sin, because they are of the world, Ioh. 8. 23. & therefore loue the world, Ioh. 15. 19. & the things of the world, as the lust of the flesh, the lust of the eyes, and pride of life. 1. Ioh. 2. 17. 15. 16. And shal receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season, 1. Pet. 2. 13.

F

*Our righteousness or prob of righteousness is not in our owne keeping. See, the treatise of christian righteousness. and in M<sup>r</sup>. Rollackor.*

q This is the true marke of all the godly and faithful generally, both vnder the old Testament & the new, a secure hope and expectation of the last iudgement in the second coming of Christ, Luc. 12, 36. & 21, 28. Phil. 3, 20. 1 Th. 1. ver. 3. 10. 2 The. 3, 5. Heb. 9, 28. and 11, 3. 1. am. 5, 8. Re, 22, 20.

r Christians ought by the counsell of the holy Ghost, to examine & proue them selues whether they be in the faith, & feele the spirite of Christ working in them, 2 Cor. 13, 5. for by Christs spirit of adoption (which is a witnesse in our hearts that we are the childre of god

1 Ioh. 5, 10. Rom. 8, 16. 9. 15. Eph. 1, 13. we delight in the law of God, & take no pleasure in sin, Heb. 11, 25. but are grieved with sin, 2. Pet. 2, 8. and say with S. Paul: I do not the good thing, which I would but the euil, which I would not, Rom. 7, 19. And every one, whose heart and conscience can truly thus perswade him, is vndoubtedly the elected child of God. Where contrarily, the reprobate delite in sin, because they are of the world, Ioh. 8, 23. & therefore loue the world, Ioh. 15, 19. & the things of the world, as the lust of the flesh, the lust of the eyes, and pride of life. 1. Ioh. 2, 17. 15, 16. And shal receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season, 1. Pet. 2, 13.

q

2. and consult no longer with flesh and blood, but enter into counsell with thine owne soule for the apprehending of this eternall life: which life, for the maruelous excellencie thereof (being that hid treasure, that precious pearle, Matth. 13. verse 44. 46) can not be sufficiently expressed by all the glory of the world. The holy Ghost chusing out the most precious things that nature can affoord, to describe vnto vs the heauenly Ierusalem, our euerlasting citie, saith thus: The citie was, pure gold, like cleare glasse, the foundations of the wall thereof were garnished, with all maner of precious stones, the gates of perle, the streets of pure gold &c. It needeth neither Sunne, nor Moone to shine in it, for the glorie of God did light it. The people which are saued shal walk in the light of it, & the kings of the earth shal bring their glorie and honour vnto it, Reu. 21, 18 &c. O how excellent things are spoken of thee, thou citie of God, Psa. 87, 2. The eye hath not scene, nor the eare heard, neither came into mans heart the glorious things, which God hath prepared for them that loue him, 1. Cor. 2, 9.

These

*Of mans transgression.* 71

These maruellous things (as Saint *Peter* saith) the Angels desired to prie into, 1 Pet. 1, 12. For, indeede, the Angels receiued first knowledge of Gods eternal wisdom and purpose in Christ, concerning these things, by the Church, Ephs. 3, 10. And euery creature with feruent desire wayteth when the sonnes of God shall be reuealed, Rom. 8, 19, & shine as the sunne, in the kingdome of their father. Mat. 13, 43. For although we be now the sonnes of God by faith in Christ Iesus, Gal. 3, 26: yet doth it not now appeare what we shal be, 1 Ioh. 3, 2. because that through Christian mortification, 2 Cor. 4. verse 10. 11. and 5, 15. wee are in this world as dead, and our life is hid with Christ in God: but when Christ, which is our life, shall appeare, then shall we also appeare with him in glorie, Col. 3, 3 &c. For the Lord Iesus Christ shall chaunge our vile bodie, that it may be fashioned like vnto his glorious bodie, Phil. 3, 21. and then we shall see him as he is, 1 Ioh. 3, 2. *Moses* vpō mount Horeb sawe but some glimse of the shadowed maiestie of God (for else no man hath scene God in his essentiall glo-

rie at anie time, Ioh. 1, 18) and the skin of his face so shone withall, that neither the Israelites, nor *Aaron* him selfe, were able to looke vpon him, vntil he had put a visour ouer his face, Exod. 34, 29 &c. *Elias* also vpon the same mount, at Gods visible presence, couered his face with his mantell, 1 King. 19. verse 8. 13. And of all other *Moses* was once so hardie, that he desired the Lord to shew him his very diuine maiestie, but that request obtained would haue cost him his life, and in mercie therefore it was denied him, Exod. 33, 18 &c. But what speake we of mans disability in this behalfe? Neither the Angels them selues are able to behold the Lord in his full maiestie, nor men to endure euen the sight of an angel, as we see prefigured by the face and feet-couering in Isayes vision, Isa. 6, 2. Seeing then, after this life, we shall alway haue the fruition of this excellent and heauenly glorie, which now neither men, nor Angels can sustaine, not vpon an earthly mountaine in a material Tabernacle with *Peter*, Mat. 17, 4: but in Heauen, in that precious and heauenly Ierusalem, Heb. 12, 22. with God the Father,

ther, the Sonne, and the holy Spirit, that most blessed and glorious Trinitie, in whose presence is the fulnesse of ioy, and at whose right hand there are pleasures for euermore, Psal. 16, 11. together with all the goodly companie of Angels, Zech. 3, 7. Heb. 12, 22. and holy Saintes, Mat. 8, 11. seeing (I say) we looke for new heauens and a new earth, according to his promise, wherein dwelleth righteousness, 2. Pet. 3, 13. and for such a kingdome, Luk. 12, 32. for he is faithfull that hath promised, Hebr. 10, 23. what manner persons ought we to be in holy conuersation and godlinesse, looking for, and hastening vnto the coming of the great day of our Lord and Sauour Iesus Christ to iudgement, giuing diligence that we may be found in him in peace without spot and blameles? 2. Pet. 3, 11 &c. And in the meane time, let Moses shewe vs the shortnes of this life, Psal. 90, 10. And that couetous foole in S. Luke, teach vs that the incerteinty thereof is more daungerous then the shortnes, Luk. 12, 20. let vs vse this world as though we vsed it not, 1. Cor. 7, 31, for the fashion thereof is as chaungable as our garment,

Reade Mat. 6, 23  
&c. and Psal. 37.

Pfal. 102, 26. Let the holy ghost perswade vs to carie our selues without couetousnes, and to be content with those thinges, which we haue: for he hath said, I will not faile thee, neither forsake thee, so that we may boldly say, The Lord is my helper, neither will I feare what man can do vnto me, Heb. 13. verse 5. 6. And for our continuall & assured hope of the glorious life to come, let vs reioyce in the Lord alway, Philip. 4, 4. Let vs cast away euery thing that presseth downe, and the sinne, that hangeth so fast on: let vs runne with patience the race that is set before vs, looking vnto Iesus the author & finisher of our faith, who for the ioy, that was set before him, endured the crosse, despised shame, and is set at the right hand of the throne of God, Hebr. 12. verse 1. 2. This Iesus, being the fore-runner for vs, is entered into heauen, Hebr. 6, 20. and gone to prepare a place for vs, Ioh. 14, 2. where we haue alreadie an interest by Christ our head, as hauing our conuersation with him in heauen, from whence we looke for the sauiour; euen our Lord Iesus Christ, Phil. 3, 20. Who shall then separate vs from the

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the loue of Christ? shal tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? much lesse (I hope) shall the loue of the world, wife, children, friends, honour, &c. remoue vs from this our eternall glorie: perswaded that neither death, nor life, nor Angels, nor things present, nor things to come, nor any creature shall be able to separate vs frō the loue of God, which is in Christ Iesus our Lord, Rom. 8, 35 &c.

To conclude, courteous Reader, if thou beest affected to the Romish religion (as haply thou mightest through the deceivable shew of these marchants counterfet godlinesse) I charge thee before God, and his elect Angels, that thou dearely tender the saluation of thy soule, which Christ hath purchased with his owne blood, and that thou settle and ground the certainty of thy saluation vpon the written word of God (and not on the vncertaine Traditions of those crafty marchants) with full assurance of faith firmly stayed in Gods promises through hope, as the sure anker of the soule: for so the Scriptures plentifully teach, Psal. 56, 11. Ro. 8, 38 &c.

Col. 2, 2. Heb. 6, 19, and 12. verse 22, 23.

The word of God is the only rule of a Christians life, Psal. 119, 9. There will nothing else stand vs at the last day, when we must all appeare before the tribunal seate of Christ, 2 Cor. 5, 10) but Gods own word & promise. He wil allow of nothing, but that which himself hath comanded, Deut. 12, 32. for all other things ( be they neuer so glorious in the sight of men ) the Lord will answer, Who required this at your hands, Isa. 1, 12. Ier. 7. vers. 22, 23. Seek therefore in the Bible, & booke of the Lord, & reade Isa. 34, 16 : for, Blessed is he that readeth, & they that heare the word of God, and keepe it, Luke 11, 28. Reu. 1, 3. You know whither *Abraham* sent the richmas brethren : namely to ' reade *Moses* & the Prophets, that so they might be warned to auoid hel flames, Luke 16, 27 &c. Our Lord told those Pharisies, that in vaine they worshipped God, teaching for doctrines, mens precepts, Mat. 15, 9. He told those Sadduces also that they were deceived, because they knew not the scriptures, Mat. 22, 29. Remember Saint *Pauls* warning, Let no man deceiue you with vaine

words:

r Albeit the Law of Moses, and the Prophetes were read euery sabbath day in the Iewes synagoges, yet did they not vnderstand them, act. 13, 27. & that because they did not beleue them, Ioh. 5, 46. which their vnbelleefe see how S. *Paul* saith was foreshadowed by *Moses* vaile, 2. Co. 3, 13 &c. read Heb. 4, 2.

words: for through such things commeth the wrath of God vpon the children of disobedience, be not therefore companions with them, Ephes. 5, 6 &c. And that fierce wrath of god, in punishing the neglect of his word, the Apollle declareth to be, in sending to the disobedient strong 'delusion to beleue lyes, 2 Thes. 2. vers. 10. 11. as we see in our obstinate Romish Catholickes, whose consciences are so cauterized (as the holy Ghost foretold, 1 Tim. 4. 2) that neither feare of God, obedience to their Prince, loue of their countrey, perswasion of friends, regard of posterity, nor care of their owne soules, can either dissuade them from their damnable opinions, or yet reclaime them from their deuillish attemptes, But of this their incredible obstinacy our Sauour hath forewarned vs, saying: that the time should come, that whosoever killeth his Disciples & professors of his word, will thinke that he doth God seruice, Ioh. 16, 2. Saint *Iohn* would seeme to yeeld a reason of this their vnreasonable obstinacie: they (saith he, speaking of Antichristian teachers) are of the world, therefore speake

¶ Saint Iohn, as it were in a map, purtrayeth the verie picture of this foolish worlde made starke mad by the strength of this delusion. and he sheweth it vs (as he might well do) for the great wonders of Antichrist: for cā there be anie greater wonder, then that the inhabitants of the earth should so generally be decciued? Reu. 13 vers. 8. 13. 14.

they of the world, and the world heareth them, 1 Ioh. 4. 5 : for, as our Sauour testifieth, the world will loue his own, Ioh. 15. 19. And, if ye marke well, their doctrine is not inward and spiritual, but outward & carnall, they cannot abide the Apostles saying: Bodily exercise profiteth little, 1 Tim. 4. 8. for they loue to be doing, with that Ruler Luke 18, 18. They can not sit still, and be quiet, Psal. 4. 4. Habak. 2. 4. or Heare Gods word with *Marie*, Luke 10. 39. Either they will pamper the flesh with those Romans, Rom. 13. 14. or pinch the bodie with those Colossians, Col. 2. 23. They will not keepe a meane with Saint *Paule*, 1 Cor. 9. 27. yea, they will worke their owne saluation (contrary to the expresse words of the holy Scriptures, Rom. 4. 5. & 10. 3. Phil. 3. 7. Hebr. 9. 9) though thereby they denie the efficacie of Christs comming in the flesh (which was to take away our sinnes, 1 Ioh. 3. 5) and so they fall iumpe vpon *S. Iohns* Antichrist, 1 Ioh. 4. 3. But though they will dallie with God, and with men, will they also dally with the perdition of their owne soules? Tell a Papist, that the word of God forbidderh idolatrie,

† Because this rulerwold worke his owne saluation (as hypocrits will pretend, Micah 6. 6) our Lord sendeth him to labour in the law, Lu. 18. 10. where he might see both Gods wrath against sin, Rom. 4. 15. and his owne vnablenesse to satisfie the law therein, Rom. 3. 20. & 7. 14. & 8. 3. & 10. 5. & so be brought to Christ, Gal. 3. 24. who should fulfill it for him, Rom. 8. verse. 3. 4 : for the worke of god is to beleue in Christ, Ioh. 6. 29. And this belief worketh by loue, Galat. 5. 6. which the Apostle calleth a new creature, Gal. 6. 15. and the new mā, Eph. 4. 24. and the keeping of the commandements of God, 1 Cor. 7. 19.

idolatrie, and image-worship, and he will answer, that<sup>a</sup> idolatrie is forbidden, but not the worshipping of images. Aske then what scripture they haue for image-worship: and they will (I trowe) reply they haue no scripture (for no more in deede they haue) but the Church, their Church alloweth it. And what is their Church? They say it is the Catholike and vniuersal. Yet who seeth not that it is shut vp by the West angle of the world, and is but a particular of the Catholike and vniuersal, if haply her part come to so much? But they can shew you an anciēt charter, a special priuiledge for their Church-vniuersalitie: <sup>w</sup> Thou art *Peter*, and vpon this rocke will I build my Church, and the gates of hell shal not ouercome it. And I wil giue vnto thee the keyes of the kingdom of heauen, & whatsoeuer thou shalt bind vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen, Matth. 16, 18 &c. what makes this for Rome? They say, *S. Peter* was at Rome, & sat there certaine

it is most like, *S. Peter* neuer was) & was nothing inferior euen to the chief Apostles, 2. Cor. 12. 11: but also because himselfe saith: Beside the things, which are outward, I am combréd daily, & haue the care of all the churches, 2 Cor. 11, 28.

<sup>u</sup> The Greeke idolum, and Latine imago, are wordes in sense equiuale, and signifie one & the self same thing as in common vse the same wordes haue bin mutually translated the one into the other lóg before Antichrist the pope was hard of, but the words of God are general, and without al exception, Exod. 20. 4 &c.

<sup>w</sup> The Popes counterfeit Charter, wherwith he hath cosoned the world Reu. 13. verse. 7. 8. Read 1 king. 22, 23 and Ezech. 14. 9.

<sup>x</sup> Antichrist rather had good successe in establishing his errors (by reason of that power giuen him, Re. 13. 7) then made a wise choise in staying vpon Peter: for Paul had bin more fit for his purpose, not onely for that Paul was at Rome Act 28. 16 &c. (as

yeares, yet the holy Scripturs affirme nei-  
 ther the one nor the other : but rather in-  
 ferre the contrarie, Rom. 15, 20 &c. Gal.  
 2. verse 1. 2. 8. 9. 2 Tim. 4, 16. Yes (say they)  
 in that salutation (The church which is at  
 Babylon saluteth you, 1 Pet. 5. 13) *S. Peter*  
 put Babilon for Rome. Yea what wil they  
 not allow, so that they might proue that  
*S. Peter* was at Rome? But briefly, for the  
 disproofe of their Charter, our Lord ha-  
 uing asked his disciples whō they thought  
 him to be, Mat. 16, 15. *Peter* (as he was euer  
 very forward in speech) answereth in the  
 name of the rest : Thou art the Christ, the  
 sonne of the liuing God. Wherefore our  
 Sauour approuing *Peters* answer & con-  
 fession, being built vpon the head corner  
 stone Iesus Christ, Act. 4, 11. 1 Cor. 3, 11,  
 and alluding to his name *Peter*, which sig-  
 niifieth a stone or rocke, saith to *Peter*, and  
 in him to the rest; for as *Peter* answered  
 for all (for they all beleued and confessed  
 the same, Ioh. 6, 69) so all were answered  
 againe in *Peter* : Thou art *Peter*, & vpon  
 this rocke (meaning, like a wise builder,  
 a sure foundation of a spirituall building,  
 Mat. 7, 24. 1 Cor. 10. 4. & not, as those foo-  
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lish dawbers, Ezech. 13, 10 &c. vpon the  
flirting sands, Mat. 7, 26) will I build my  
Church, against which no strength of Sa-  
than shall preuaile. By the keyes is meant  
authoritie and power, Isa. 22, 22. Reu. 3, 7.  
And here marke well the wordes of their  
pretenced charter: Christ saith, I wil giue  
vnto thee the keyes &c. he saith not, I do  
giue: for notwithstanding this true con-  
fession of *Peter*, *Peters* vnfitnessse then to  
receiue the keyes was such, that within  
foure verses after in the same Chapter,  
Christes verie next wordes to *Peter* are  
these: Get thee behind me Sathan: Thou  
art an offence vnto me, because thou vn-  
derstandest not the things that are of God,  
but the things that are of men, Mat. 16, 23.  
And *Peter* only of al the Apostles, a good  
space after this, denied with an oth, & that  
at the instance of a silly gerle, that euer he  
had any acquaintance with Christ, Mat.  
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haue here their Charter ingross, yet was it  
thē neither deliuered, nor vnder seale: but  
both were don after Christs resurrectiō, &  
at the time of sealing & deliuering, Christ  
deliuered these keys of binding & loosing

y *Peter* was then  
as vnfit to receiue  
the keyes, as he  
was vnable at  
Christs passion to  
followe Christ in  
sufferings, which  
thing yet after-  
ward he must do.  
Ioh. 13, 36. and 21,  
19. 2 Pet. 1, 14.



2 There are then  
no keys for the  
pope, but that one  
key of the bot-  
tomlesse pit. Reu.  
9, 1 &c.

Sions preroga-  
tives.

sinnes, aswel to all the other Disciples, as  
to *S. Peter*, Ioh. 20. vers. 22. 23. As likewise  
they haue euer bene in the church of God  
Iude ver. 14, 2 Pet. 2, 7. Jer. 1, 10. And<sup>r</sup> are  
in all the iust ministers of Gods word, &  
alway shalbe, Mat. 18. verse 17. 18. 1 Cor.  
5, 4 &c. 2 Cor. 2. verse 7. 15. and 10, 4. 1 Tim.  
5. verse 20. 24. Iud. vers. 22. 23. Yea, though  
their priuiledge were good ( as we see it  
counterfet and common ) yet must it ei-  
ther be personal, or locall, or mixt of both.  
If it be personal, it perished with *Peter*: if  
locall, what place shall euer be of so great  
priuiledge & prerogatiues, as was mount  
Sion, Ierusalem? what special couenants?  
what excellent promises had she? God  
hath layd his foundations among the ho-  
ly mountaines: the Lord loued the gates  
of Sion aboue all the habitations of *Iacob*.  
Of Sion it shall be said, many are borne  
in her, and the Most-high shall stablish  
her &c. Psal. 87, 1 &c. For the Lord hath  
chosen Sion, and loued to dwell in it, say-  
ing: This is my rest for euer, here will I  
dwell, for I haue a delight therein, &c.  
Psal. 132, 13 &c. And the Iewes were not  
a litle proud hereof, Ier. 7, 3 &c. but Gods  
promises

promises to Ierusalem were conditionall:  
if thy sonnes keepe my couenant &c. Psa.  
132, 12. for else it should be serued as Shi-  
lo was, Ierem. 7, 14. Ierusalem should be  
counted as Sodome, Ezech. 16. verse 48, 53.  
and Sion for their sake, should be plowed  
as a field, and Ierusalem become as heaps,  
Micah 3, 12. And touching local worship,  
our Sauour hath taught vs in his com-  
munication to the woman of Samaria,  
that the true worshippers of God should  
looke for none, Ioh. 4. verse 20, 21, 23. for  
men may, and must, pray in euery place,  
lifting vp pure hands without wrath and  
\* doubting, 1 Tim. 2, 8. 1 Cor. 1, 2. To come  
then to their Church, how is their church  
the Church of Christ, seeing they reiect  
the word of God, as they do? Our Sau-  
our reasoneth thus against the Iewes: He  
that is of God, heareth Gods wordes, ye  
therefore heare them not, because ye are  
not of God, Ioh. 8, 47. If all men be bound  
to allow this reason (as vpon pain of dam-  
nation they are) howe is the Church  
of <sup>a</sup> Rome a member of the Church  
of God, sith it refuseth to heare his  
woord? as wee see by practise in their

Reade 2 King. 23,  
27.

\* Mat. 21. verse 21  
22. Iames 1, 6.

<sup>a</sup> This is meant of  
their visible & out-  
ward Church, &c.  
else there are a-  
mong them many  
(no doubt) who  
fearing God and  
embracing his  
word, abhorre the  
Beast, & detest his  
religiō, as were in  
that corrupt time  
of Ahab, 1 king. 19  
ver. 10, 18. Rom. 1  
ver. 3, 4. And good  
Obadia, a chiefe  
officer in Ahabs  
Court, 1 king. 18, 3  
and in S. Pauls  
time, they of Ne-  
ros household at  
Rome, Phil. 4, 22.

**R**ecusants are to bee compelled to come & heare the word of God, Lu. 14, 23. by these examples, Iosh. 24 33 &c. 2 Chro. 34, 33. Ezra 7, 26. Ne. 10, ve. 1, 28 &c. And by these warrants, Exod. 22, 20. Nom. 9, 13. Deut. 13, 12 &c. & 17, 2 &c. Isa 8, 20. Zec. 13, 2 &c. for like as by their refusing to heare Gods word, they shew them selues not to be of God, as our Lord testifieth Ioh. 8, 47: eue so, through the same refusall, their prayer and diuine seruice is abominable in Gods sight, as the holy Ghost witnesseth, Prou. 28, 9. And euen to worship the liuing God otherwise then he prescribeth in his word, is all one thing vnto him, as to serue Idoles, and strange gods onely, as we may see, Exod. 32, ve. 1, 4 &c. and 1 king. 12, 28. and 2 king. 17, verse 28, 29, 32 &c. where those calfe-worshippers, in shew of the Calfe, pretended the worship of the true God, as plainly appeareth by Aarons Holy-day to the Lord, Exod. 32, 5. and by Ieroboams craftie tendering the peoples farre iourneys to worship God at Ierusalem 1 king. 12, 28. Also in Ezech. 43, verse 7, 8. and Zephan. 1, 5. they mingled their image-worship with Gods seruice. And therefore Act. 7, verse 43, 44. Gods Tabernacle is called the Tabernacle of Moloch, because the Iewes in the wilderness worshipped God with Moloch, the Idoll of the Ammonites, Leuit. 20, 2 &c. Amos 5, 25. for what agreement hath the Temple of God with Idoles? 2 Cor. 6, 16. And because our Recusants are Idolaters, and Image-servers, and therefore can spirittually neither see, nor vnderstand, as the holy Ghost testifieth, Isa. 44, 18. Psalm. 115, 8. 2 Thes. 2, 10 &c. they are the more to be constrained, and pited by compulsion, 2 Tim. 2, verse 25, 26. Iude verse 23.

22,28. Againe, how may their Church ouer rule the holy Scripturs, sith it is Gods word that must either approue it the Church of Christ, or conuince it the synagogue of Satan? Ioh. 7, 17. Rom. 6, 17. 1 Io. 4, 1. 2 Ioh. verse 10. And we haue seene, in the beginning of this Treatise, that the time was, and that since mans Creation, when there was no Church at all. viz. whē *Adam* and *Eue*, being Satans bondslaues, were hid in the bushes: and til they heard the word of the promise of redemption, they were no members of Gods Church. But by faith onely in that word of God, they were regenerate into the Church of Christ, as Saint *Peter* speaketh, 1 Pet. 1, 23 Therefore the doctrine of the Catholikes is most absurd to teach that the Church, being begotten by the immortall seed of Gods word, may after dare (like a malapert impe) to controll, or infringe the authoritie of that word, and to presume to ouer rule it. But we fillie soules cannot see that their<sup>b</sup> priui-prōpt-spirit instructeth their Church of higher, and more excellent things, then the holy Scriptures a- uouch: among which (I trowe) are these:

G

<sup>b</sup> The Papists pretend Christs promise for this spirit, Ioh. 14, 26. but our Lord promiseth, that the holy Ghost should suggest onely that, which himself had taught (reade the place) now Christ and his Apostles taught nothing but out of the law and the Prophets, Luk. 24, 44. Act. 26 22. Therefore their spirit teaching otherwise, is a cōsoning counterfet.

That their Pope cannot erre: That the Virgine *Marie*, and Saints departed this life, must be prayed vnto: That images (not Idoles) must be worshipped, That a Catholike is not bound to keepe faith, & truce with an hereticke (for so it pleaseth them to cal the professors of Gods word) &c. which absurd assertions, & all other their priuate doctrines taught vnder the title of that spirit, by the authority of their church, they hold and maintaine with no better reason, or more sure ground, then the Iewes do the Traditions of their Cabal, or Mahomet the ceremonies of his <sup>d</sup> Alcoran. And as it were hard for man to deeme which of these three abominations haue sent mo millions of soules to hell-fire: so were it as vneth to say, which of the three be more hatefull in Gods sight, were it not that the Pope hath greater light to his heauier iudgement at the last day. And when our Papists, maintaining these, and more grosse opinions, and crossing the word of God, be the true members of Christes Church: then shall those Iewes be the children of *Abraham*, who yet bare no resemblance of *Abrahams* faith,

c Cabal is the Iewes mysticall doctrin, deliuered from one to another by tradition, which (as they affirme) was not committed to writing, as was Gods Law: but deliuered by Moses to their forefathers by word of mouth. d Alcoran is a booke containing the law, & religion of Mahomet, without the knowledge whereof the Turks teach that men are but childre in vnderstanding concerning religion.

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faith, and therefore our Lord told them, that they were of their father the Deuill, Ioh.8.verse 39.44. Wherefore we wil end with this fearefull Caueat to them all,

A Caueat to the  
Catholikes.

That the state of a resolute and perfect Papist, not repenting his religion, but dying so infected and possessed with the poyson of Papistrie, is vndoubtedly a ruled case in the holy Scriptures, and standeth damnable by their censure, as these, and such like places of the new Testamēt giue manifest euidence, 2 Thes.2,3 &c. 1 Tim 4,1 &c. 2 Tim.3,1 &c. 2 Pet.2,1 &c. Reu.13,8. & 14.verse 9.10. & 15,2. & 20.verse 4.5. Seeing then their case is so perillous, let vs heare once againe the triple testimonie of Gods spirit thus mercifully forewarning vs: Be not therfore companions with them. Turne away therefore from such. And, by a voice from heauen: Go out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

Ephes.5,7.

2 Tim.3,5.

Reuel.18,4.

Amen.

*He that hath eares to heare let him heare,  
Pro.20,12.Ezech.12,2.Mat,11,15.*

# A TABLE SHEVING THE PRINCIPAL THINGS

contained in this Treatise, wherein the figures declare the page, and where you finde a letter after anie figure, there in the marginal note vnder the same letter is handled the matter you seeke for.

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